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By Julia Ward Howe

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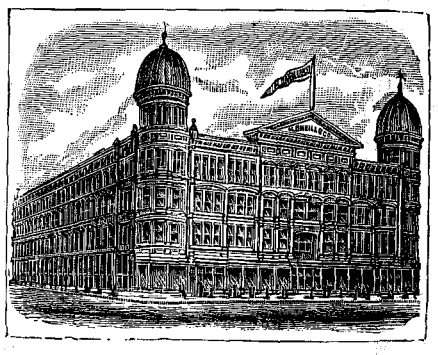

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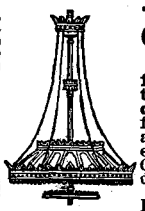

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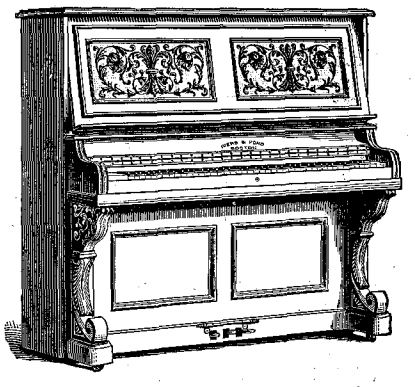

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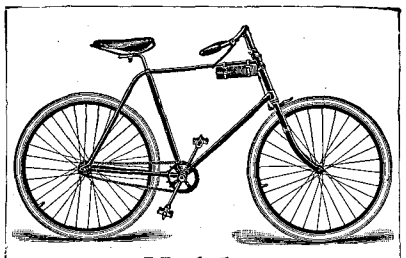

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NEW SERIES OF THE CHRISTIAN UNION

Volume 49 For Week ending 17 March, 1894 Number 11

The Week

THE reassembling of Parliament on Monday was immediately preceded by a meeting of the Liberal leaders at the Foreign Office. The Queen's speech, which is brief and formal, was supplemented by Lord Rosebery's speech at the Liberal conference, and the two outlined very distinctly, if not very fully, the Liberal programme. After the usual references to financial and diplomatic affairs, the Queen's speech enumerates a number of legislative proposals, chief among which are the Evicted Tenants Bill, the reform of the registration laws, the establishment of local government in Scotland, the exercise of direct local control over the liquor traffic, measures relating to the settlement of labor disputes, and the disestablishment of the Church in Wales. This programme, which omits all reference to the two pressing matters now before the English public, the Irish question and the question of amending or ending the House of Lords, was supplemented by Lord Rosebery's very definite and frank statement, in which he declared that there will be no change of measures on the part of the Liberal party, although there have been notable changes of men. The new Ministry will carry out the policy of the last session. The Welsh Church question will be resolutely pressed to a definite and successful issue; the Liberal party is bound by every tie of honor to continue and carry out Mr. Gladstone's policy with reference to the Irish question, and Mr. Morley's decision to remain in the Irish Office is the best answer to the doubts that have been raised regarding the attitude of the new Ministry toward Irish matters. The new Cabinet is also in entire accord with Mr. Gladstone's declaration concerning the House of Lords, Lord Rosebery reminding his listeners that he himself had used stronger language than Mr. Gladstone. The Lords must understand, the new Premier said, that the task of revision in their hands is delicate, and rejection dangerous. Under a system of democratic suffrage, the House of Lords as now constituted is an anomaly. It has degenerated into an organization guided by one man; it has become simply a Tory body, agreeing with the House of Commons in all measures which originate under Conservative governments, and vetoing all measures which originate under Liberal governments. Lord Rosebery closed with a strong statement of his steadfast adhesion to a thoroughgoing Liberal policy. Mr. Gladstone's retirement was made the occasion of very warm eulogies from Lord Salisbury in the House of Lords and from Mr. Balfour in the House of Commons.

❀

Since the resignation of Mr. Gladstone interest has centered in the reconstruction of the Cabinet, and in the attitude of the various Liberal groups towards it. The life of the Cabinet depends upon the support of the extreme Radicals and the Irish, for, with a majority of about forty in the House of Commons, the eighty-one Irish members may be said to hold the key of the position. When the session began, all kinds of disaster were predicted to the Liberal cause, but Mr. Gladstone went quietly forward, kept his party together, held the Irish sufficiently in line for legislative purposes, passed several measures of the highest importance, and has now transferred the Premiership to his successor without a break in the party ranks. Lord Rosebery undoubtedly will have great difficulties to contend against, but it is not unlikely that the prophecies of disaster which are now freely uttered by the Conservatives will prove as delusive as those which were solemnly breathed forth at the beginning of the session. Mr. Chamberlain advises a policy of waiting on the part of the Conservatives. There has been some talk during the past week of a possible reconciliation between the Liberals and the Liberal-Unionists, but it is difficult to see how such a reconciliation could be effected. Mr. Chamberlain has burned his bridges so effectively and with such offensive hostility to his old allies that it would be almost impossible for him to return to them. On the other hand, the Duke of Devonshire has declared that union is impossible while the Liberals adhere to the cause of Home Rule. It is true that the Liberal interest in Home Rule is not so keen as it was; but it is also true that the party is pledged in every possible way to the measure. Even if the party were not politically and morally bound to the Home Rule cause, the fact that desertion on its part would instantly destroy its majority in the House of Commons puts the Liberal loyalty to Home Rule beyond question. Not only will the Liberals hold fast to Home Rule, but, in all probability, the Conservatives, if they have a chance, will attempt to deal with the question in their own fashion.

❀

It is not likely that international complications of serious consequence will follow the invasion of the Mosquito Reservation in Nicaragua by Great Britain—if invasion it can properly be called. There is no doubt that armed men have been landed at Bluefields, in the Reservation, from an English war-ship, either the Cleopatra or another vessel. It was on account of the probability of some complications in this part of Nicaragua that our ill-fated vessel, the Kearsarge, was on its way to Bluefields at the time of its disaster. This Mosquito Reservation is nominally governed by a king or chief of its own selection. In point of fact, however, for some time the political power has been in the hands of negroes and of some white men whose interests are mainly connected with Great Britain. The negroes in the country, though comparatively few in number, seem to be much more intelligent and active than the native population. There is no doubt that Great Britain specifically agreed, by the Clayton-Bulwer Treaty of 1850, to keep her hands off this territory, but it is also true that Great Britain in 1860 received a guaranty from Nicaragua that the latter country would maintain the autonomy of the

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Mosquito Reservation. This assurance has, it seems, been broken by the action of Nicaragua in invading the territory. So far as appears, the invasion was prompted by cupidity and was followed by a state of affairs much resembling anarchy. Great Britain is occupying the district on the grounds that the treaty of 1860 has been broken, and that she may rightly send forces on shore to protect the property interests of Englishmen and other foreigners, which, it is claimed, have been endangered by the local disturbances. Of course the real importance of the whole matter lies in the fact that the Reservation is not far from the route of the proposed Nicaragua Canal—Bluefields being only seventy miles from Greytown, one of the termini of the Canal. A resolution has been introduced into the United States Senate by Mr. Morgan inquiring into the landing of British sailors. As we go to press it is reported that the British forces have been withdrawn.

❀

In the elections last week for the popular branch of the Japanese Parliament, political parties seemed divided only by internal questions, such as rebellion against the dominating aristocratic clans—the Satsuma, Chôshiu, and Tosa—who make up a large part of the House of Peers, and from whom most of the Emperor's Ministers have been chosen. This, with the demand for the political equality of the nobles, gentry, commoners, and peasants, constitutes a platform for the strongest party—namely, the Radical, led by Count Itazaki. More moderate in these demands, but laying stress on commercial rather than social reforms, is the National Union party, while the Progressists are still more in a minority. But all parties are agreed on the burning questions arising out of foreign control, and demand treaty revision and new legislation as to immigration and naturalization, foreign ownership in land, mines, manufactures, and railways, extra-territoriality, and the jurisdiction of consular courts. By signing the Treaty of 1858, admitting all foreign goods at a nominal duty of five per cent., a treaty irrevocable save by the consent of each party thereto, Japan unwittingly yielded one of the fundamental doctrines which should actuate every independent State—namely, the right to raise revenues according to its own sovereign will and convenience. Awakening to this realization upon the fall of the Shôgunate (or feudal system) and the consequent restoration of the Mikado, when the real poverty of the country became apparent, the Government, acting on the friendly counsel of President Grant, asked the treaty-making powers for revision, and has since vainly persisted in the demand for commercial independence. That she will ultimately attain it no one doubts; but it must be coupled with provisions for the safety of foreigners' persons and property, and fair concessions as to trade.

❀

The rapid growth of republican opinions in Norway, and the prospect, more or less remote, of a Norwegian republic, is viewed with dismay across the Skagerack and the Cattegat, where the Danes are watching Norwegian affairs with an interest born of the desire to get back again that land under their crown. As a beginning, the suggestion has just been made by their agents in Christiania, and has been received with great favor, that an independent monarchy, with a Danish prince—say, for instance, Prince Waldemar—upon the new Norwegian throne, would be quite the ideal thing. Not only the dynastic hopes of Christian IX.'s family, but also the political aspiration of ambitious but conservative Danes, would be served; for if Norway became republican in government, who knows how long the Danish Radicals would keep the peace? One thing is true: if the coming elections in Norway result in a Radical majority, the Conservative Ministry will be bound to retire. The King will then have either to give up all unity in foreign policy, in which the alliance of the two kingdoms consists, or to enforce the Swedish reading of the Act of Union. Oscar II., in whom sagacity is not lacking, is confident of the support of the Swedes, and he will not sacrifice the Union, which he believes to be indispensable to the prosperity of both Sweden and Norway. Despite the superiority of her military resources, Sweden would find it a hard task to reduce her sister country to subjection, if force should become necessary; and it would be still harder to keep her in that condition. Up to the present, opinion in Norway has been concerned with union and monarchy, or separation and a republic. But the third issue, that mentioned above, is now being quietly fostered by Denmark.

❀

Already there are direful mutterings in Newfoundland in regard to the Marquis of Ripon's recent dispatches to the Legislature demanding the speedy passage of an act which shall legalize the enforcement of the French *modus vivendi*. Arbitration and an extended temporary act gives France the right to fish and to take lobsters on the island's west coast, a privilege which has always been attended with unpleasant complications. Her Britannic Majesty's Government desires to make a permanent settlement, but insists that the initiative shall come from the Newfoundlanders themselves, who, as everybody knows, are anti-Gallic to the core. Even the arbitration of 1892, arranged by their own delegates in London conjointly with the home Government, was rejected by the irate local Legislature, in a vote of twenty-four to seven. The proposed bill provides for English instead of local judges, and also declares that any compensation to Newfoundland by the British Parliament will be contingent on whether or not the results of local legislation are acceptable in London. Think of such commands to a semi-independent folk! There is, naturally, not much more love lost between them and the French than between them and the simon-pure John Bulls.

❀

An interesting article by Mr. John Birkinbine in a late issue of the "Engineering Magazine" gives in clear outline a striking picture of the economic condition of Mexico. Of the twelve million persons in that country, he says, two-thirds are peons—and this word in Spanish America means a species of serf, compelled to work for his creditor until his debts are paid. The debts of these laborers, says Mr. Birkinbine, are generally due to their gambling habits. He quotes from an English newspaper published in the City of Mexico the statement that "it is officially announced that the average daily wage in this country is twenty-seven cents." These low wages are, of course, so far as material causes are concerned, the effect of the non-employment of machinery. But they are also the cause of this non-employment. Hand labor is so cheap that there is no pressure upon employers to introduce machine substitutes for it. It is, in large measure, by forcing the introduction of machinery that the dear labor of England and America has resulted in their turning out the cheapest work in all industries where machinery can be used. But behind this material reason for the non-employment of machinery in Mexico is the intellectual and moral condition of the people. They are not intellectually alert enough to understand and use complex machinery, and they are not disciplined enough to

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perform the unremitting work required by the simplest machinery. In this way the character and capacities of the workmen have prevented the use of machinery even where employers have sought to introduce it. Mr. Birkinbine states that some expensive machinery bought for use in Mexico is lying idle, or already thrown aside. It cannot be stated too often that, in solving the problem of material wealth, the intellectual and moral wealth of the people must first be sought, and then the material wealth adds itself.

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The local elections which took place in twenty New York counties last week resulted in Republican victories only less marked than those in Pennsylvania a fortnight previous. Of the 372 Supervisors elected, 272 were Republicans, 95 Democrats, 4 Populists, and 1 a Prohibitionist. Almost the only Democratic successes were in Elmira, the home of Senator Hill, and Troy, the home of Senator Murphy. In Troy, however, the success was dearly won. Although both the leading candidates for Mayor were Democrats, the fight was conducted with a more than partisan fury. In one precinct the Republican watchers who were present in the interest of the Independent Democratic candidate were ejected from the polling-places, and one of their number was shot and killed, while another was dangerously wounded. Two other Republicans who seem to have been supporting the regular Democratic nominee were wounded, but not seriously. The Democratic leader in the Assembly declares that the reason for the virulence and violence manifested was the participation of the A. P. A. in the campaign. Two of the men wounded were members of this anti-Catholic league, while the other two were Catholics. Along with these discouraging events in Troy we are glad to be able to mention the successful conclusion of the indictments brought against election officials in this city for offenses last November. Nearly twoscore of offenders were convicted, and most of them are now in prison for terms ranging from two months to five years. These convictions are mainly the result of the disinterested work of the Bar Association in the last campaign. The effects of this work will not soon be lost, but pure elections can be made secure only by the formation and strengthening of disinterested organizations bound to make them pure. We believe that the very badness of present conditions will result in good, by forcing upon men of conscience the need of a new municipal spirit.

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The interest exhibited by the people and the press in the joint meeting at Albany last week of the American Forestry Association, the New York State Forestry Association, the Adirondack Park Association, and other smaller bodies is encouraging to those who appreciate the extreme importance of immediately taking measures to preserve what is left to us of our forest areas. The Congress listened to many papers and addresses from expert writers and thinkers on the subject, and no doubt the meeting has given an impetus to the agitation. Among the speakers were Governor Flower, Secretary of Agriculture J. Sterling Morton, Dr. B. E. Fernow, of the Forestry Division of the Agricultural Department, Mr. R. U. Johnston, Dr. Schuyler, and others. Secretary Morton said truly that, unless we soon heed the many warnings urging us to replace the fallen forests, what had happened to the Orient would happen to the Occident. He asserted that the people of the United States consume for building purposes, fuel, etc., twenty-five acres of woodland every day of the year. The approval of the Convention was asked for the McRae Bill now before the New York Legislature. Governor Flower, in his address, remarked that timber-cutting did not, under right management, involve forest destruction. This, of course, is, literally speaking, true; at the same time the danger involved in any timber-cutting provisions is, under the present condition of affairs, alarming. This very McRae Bill, for instance, permits the Forest Commission to sell matured and standing timber above twelve inches in diameter under certain regulations. This provision is roundly denounced, in a petition before us, by the Committee of the Board of Trade and Transportation and the Committee of the Brooklyn Constitution Club, as "delivering over to the vandal ax, for the sake of money-greed, some of the noblest trees of the State." And, in fact, a strong case is made by these petitioners against this and some other provisions of the McRae Bill. The history of forest legislation in this State has always been one of partial failure mingled with very little positive success, and the friends of the movement will be wise if they insist on a thorough and radical treatment of the subject by the Legislature instead of humbly accepting whatever is offered.

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Last week's legislation at Albany establishing the Provident Loan Society has awakened general interest in the management and aims of the municipal loan-offices abroad. The first Mons Pietatis was established in the sixteenth century by Pope Sixtus V., and was truly a mountain of charity. In contrast with it and its successors, the Bowery methods of the New York City pawnshops—where sums advanced are too small in proportion to property pawned, to which is added an outrageous interest of thirty per cent., while crowning all are extortionate agreements as to redemption or sale—rest upon the legal negation of charity. They discriminate against the needy and deserving, and break down their self-respect by legitimatizing usury. This new venture, therefore, is in the best sense a charity, for its interest on loans will be limited to the legal rate, six per cent., and its other conduct will be in accordance with such business principles as characterize the *mont de piété* in Paris, in which the general rate of interest is about seven per cent., though the maximum may be increased to twelve and a half, and the report of which for 1891 shows that two million three hundred thousand articles were placed in pawn for the temporary use of twelve million dollars, the average loan on each article being about six dollars. Less than eight per cent. of the articles pledged had to be sold. At the royal pawnshop in Berlin the total amount involved was two and a half millions, with an average loan of about five dollars in each case. Whenever, in these municipally controlled loan-offices on the Continent, a surplus occurs, rates are at once lowered; but they are in any event so liberal that many poor people habitually keep their Sunday clothes in pawn, redeeming them Saturday night and returning them Monday morning. Like the foreign bureaus, the Provident Loan Society proposes to demand a certificate of good character, or, failing this, to have each case thoroughly investigated, so that well-meant efforts shall never pauperize. Nothing in the domain of economics or of charity commends itself more to those philanthropically disposed than does a properly ordered loan-office, as is shown by the sixty thousand dollars of which the Bologna *monte di pietà* has just become legatee. But in New York City more immediate and objective results will follow in the reduction of usurious interest, in limiting the number of pawnshops, and in establishing an installment plan for payments. A danger to be scrupulously avoided lies in permitting the least appearance of charity, and thus possibly repelling

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those who are as proud as they are poor. Truest altruism will here enforce the maxim: "Business is business."

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The Vermont Supreme Court has rendered a final decision in the famous case of the New York liquor-dealer who shipped intoxicants to Vermont customers by express, the express company collecting the charges. The Court has held that such sales were made in the State of Vermont, and that the fine of $6,150, together with two months' imprisonment, imposed by the lower courts for the 307 offenses admitted was in no sense a cruel or unusual punishment.——In South Carolina some of the Prohibitionists are rebelling against the disposition of the administration to force dispensaries upon communities where a majority of voters are opposed to any selling of liquor whatever.——In Iowa no bill repealing the prohibitory law has yet been passed, and there is a fair chance that none will be.——In Manitoba the "Voice" reports that a large majority of the legislators are Prohibitionists, and that the Provincial Government has promised complete prohibition if granted the right to enact such a measure.——More important than any of these items, however, is the agreement reached by the Prohibitionists and Populists of Ohio upon a platform on which the two parties may unite. We have before had occasion to notice that throughout the South and West nearly every Populist believes in local or State prohibition, while among the third-party Prohibitionists a majority at least agree with ex-Governor St. John and Miss Willard in regarding the suppression of the liquor traffic as simply the most important of the economic measures needed for the elevation of the masses. A union of these two classes has, therefore, always seemed probable, and the platform agreed upon at Marysville, Ohio, may indicate the lines upon which the two parties are destined to unite. The temperance plank adopted demands that liquor shall be sold exclusively by public agents, and favors the absolute suppression of its sale for use as a beverage. The sale of liquor "exclusively by public agents" furnished the common ground upon which the Prohibitionists and Populists who constitute the reform party of South Carolina united, and it seems likely to furnish the basis of agreement in the formation of a new party out of the same elements at the West. It is perhaps needless to add that the Marysville Convention indorsed woman's suffrage, for upon this the Populists, except at the South, are as united as the Prohibitionists.

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On another page will be found a description of the experiences of an American young woman at Swiss and German universities, written by one of the pioneers in this field. Though the article is made up mostly of personal incidents, we do not think that the generalizations one would naturally draw from it are in any degree misleading. The French universities are quite as progressive as the American—more so than those of our Eastern States—in their attitude toward woman's higher education. Napoleon's motto for France after the Revolution, "A career open to talent of every sort," is accepted at the Sorbonne and the College of France, and the same opportunities are extended to women as to men. But in Germany the situation is different. No one of the German universities is, as yet, formally open to women. When women are admitted to the lectures, it is by the grace of the individual professor. According to an interesting letter recently published in the "Nation," it is very easy for American young women to obtain such permission from most of the professors if they go in person to ask for it. Then the professor is almost certain to be moved with compassion toward her who, attracted by the fame of his own works, has come so far to hear him. In some of the faculties, however, personal application avails nothing. The lectures on art, political economy, history, mathematics, literature, the classics, and philosophy are generally open to woman, but those on medicine, law, and theology are closed against her. In the medical faculties most of the individual professors would gladly lecture to women, but are allowed no option. In law and theology, however, liberal ideas have obtained no foothold. "Indeed," says the "Nation's" correspondent, "the lecturer on ethics in the theological faculty of one of these universities refused a woman who wished to hear him, on the ground that ethics was a subject quite out of woman's sphere." With this idea holding sway in the theological faculty, it is no wonder that Germany is as far behind England and America in her moral and religious life as she is in her industrial and political life. It is impossible to have an enlightened nation when enlightenment is prohibited to the better half of it.

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It is probable that few persons have taken the trouble to find out just how many of the telephone patents have recently expired. The portions which now become public property are described as follows: "The combination with an electro-magnet of a plate of iron or steel or other material capable of inductive action, which can be thrown into vibration by the movement of surrounding air, or by the attraction of a magnet; the formation in an electric telephone of a magnet with a coil upon the end or ends of the magnet nearest the plate; in combination with an electric telephone, the employment of a speaking or hearing tube for conveying sounds to or from the telephone." Any manufacturer, therefore, may now make receivers, but not transmitters; for the Bell Company holds the right to the Berliner patent, covering a microphone—namely, a contact telephone, depending upon pressure between the electrodes. This patent, as sweeping in its provisions as are the above, so long enjoyed by the Bell Company, was granted in 1891, and, though suit is now pending to have it declared null and void, transmitter manufacturers will hardly dare to establish large plants until the case is settled. No matter which way it goes, the case will probably be appealed, so that it may be several years before a final result is obtained. It is unfortunate for the nearness of an era of cheap telephones, which would mean the greatest good to the greatest number, that the Bell Company is so much of a monopoly as to make it a prodigious task for competition to enter the field, even should the courts decide against the Company. Again, city people are naturally averse to giving permits for the stringing of more wires. In New York City none can be put overhead, while the subways are practically in the control of the Metropolitan Company, and no other concern would be allowed to use them without a hard fight. The present Bell Telephone Company was organized in 1880, with an authorized capital of $10,000,000, now $20,000,000. The average rate of dividend has been 14.72 per cent. In Massachusetts last week there was much opposition to the Company's proposal to extend its capital to fifty millions, while in the New York State Legislature a bill has been introduced providing that the annual telephone charges in cities of one million or more inhabitants shall not exceed $78, and grading from that down to $27, according to population.

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General News.—On Friday of last week a dynamite bomb was exploded in front of the Chamber of Deputies

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at Rome; about half a dozen people were injured, some seriously, but no one was killed; many arrests of supposed Anarchists have been made.——Mr. Gladstone has been ill during the week, but is now steadily improving.——On Thursday of last week the Spanish Ministry resigned, on account of difficulties arising out of the finances, but Señor Sagasta has formed a new Cabinet.——The New York Senate's investigation into the charges against the police of New York City has begun.——The Sheffield Blanket Ballot Bill has been abandoned by the Republicans in the New York Legislature, and a new bill is to be drafted.——There has been fighting between the British and Portuguese on the Zambezi River in Africa, growing out of alleged aggressions by a party of British telegraph constructors.——Cable dispatches from India state that advices from the British column commanded by Captain Maxwell, which is operating in Assam against the Abors, show that it has sustained serious losses at the hands of the tribesmen, and is retreating on Sadiya.——The Russo-German commercial treaty passed its second reading in the German Reichstag last week by a vote of 200 to 146. ——President Peixoto's fleet is now said to be lying off the entrance to the Rio Janeiro harbor, and an engagement with the insurgents is expected; the relations of the newly elected President (Dr. Moraes) to the contending parties are not yet well defined; latest advices state that Admiral Da Gama has gone on board a Portuguese man-of-war, and offers to surrender on assurance of personal safety for himself and officers.——The Seigniorage Bill in the Senate has been very unexpectedly advanced beyond the stage where amendment is possible. When the Chair announced that the bill was open to amendment, most of its opponents supposed that an amendment had already been offered by Mr. Stewart, and so offered none of their own. As Mr. Stewart had withdrawn his amendment, the opportunity for prolonging the debate in this way was lost. The Democratic majority in favor of the bill is very strong. ——Sir James Fitzjames Stephen, the eminent English judge and writer on criminal law, died on March 11.

The Revised Tariff Bill

The tariff bill reported by the Senate Finance Committee is no longer the Wilson Bill, but the work of a combination of protectionist Democrats whose votes were necessary to the passage of any bill at all. The main principle of the Wilson Bill—free raw materials—is whittled down to free wool. The second principle of the Wilson Bill —untaxed or lightly taxed necessities—is squarely repudiated by the imposition of a tax of one cent a pound on raw sugar. The main defense of the changes made is the increase they will effect in the revenue. On the basis of last year's importations and unreduced Federal expenditures, the Wilson Bill would leave a deficit of $26,000,000 a year. Its advocates, however, contend that importations would increase under the lowered tariff, and that the economies pledged by the party would fully offset any possible deficiency of revenue. The Senate bill proceeds upon no such assumption. On the basis of last year's importations and expenditures, it would create a surplus of $34,000,000. This great increase in revenue is chiefly due to the tax on sugar. Prior to the passage of the McKinley Bill, when the tax on sugar was two cents a pound, the revenue therefrom was over $50,000,000 a year. With the fall in the price of sugar that came with the removal of the tariff, consumption greatly increased, and the proposed tax of one cent a pound is expected to yield about $40,000,000 a year. As this tax will impose a burden of three dollars a year upon most families, without distinction as to means, it is in a peculiar sense a tariff for revenue only, having no regard to the requirements of justice. Its reimposition was occasioned by the fact that the Senators from Louisiana threatened to vote against the bill unless their sugar-planter constituents were made the recipients of the bonus which the protection of sugar would afford them. The planters in Hawaii are not to be permitted again to share in the bonus, as the old treaty with that island is by the Senate bill formally abrogated.

The restoring of the duty on bituminous coal and iron ore is important for the principle thus abandoned rather than for the revenue that would be afforded. The proposed duty is forty cents a ton, as against seventy-five cents in the McKinley Bill. The revenue in each case would be less than one million. Senators Gorman and Wilson, of Maryland, are believed to have been chiefly influential in securing these changes. Many detailed changes are made in the schedules of manufactured articles—largely, it would seem, at the dictation of the Democratic Senators from New York and New Jersey. In these changes there is no principle perceptible. Altogether they recall Murat Halstead's description of our tariff in 1874, when he said that it meant neither protection nor revenue, but that "salt had a few votes, iron a few votes, leather had a few, grindstones a few, and so on, and they all combined together." It should be said, in conclusion, however, that the Senate bill increases the tax on distilled liquor to $1.10 a gallon (instead of ninety cents as at present, and $1 as proposed in the Wilson Bill), and that, in retaining wool upon the free list, it withdraws the largest part of the protection hitherto accorded to the farmers, and may result in arraying that class still more generally against the entire protective system. The income tax is retained.

A Lenten Meditation

God is love. It cannot be said that God is justice, or mercy, or pity, or righteousness, or wisdom, or power; but God is love. Wisdom and power are the instruments of love; justice, and mercy, and pity, and righteousness are inflections of love. There is no virtue that is not love; there is no sin that is not a violation of love. Holiness is love because holiness is health, and there is no health but love. Perfect love is perfect health. Righteousness is life according to a right standard; and the only right standard of life is love. Pity is love looking on suffering; mercy is love looking on a sinner; justice is love looking on the community. All moral attributes of God are phases of love, as all colors of the rainbow are phases of sunlight. If God ceased to love, he would cease to be God. If his love were imperfect, qualified, limited, or restricted, he would be an imperfect God.

God is love personified; Christ is love incarnate. But love incarnate is God incarnate; for God is love.

There is no real incongruity between justice and mercy, for both are love. They have not to be reconciled; for they are eternally and essentially one. Justice is love considering the welfare of the sinner; mercy is love considering the welfare of the community. But the welfare of the sinner and the welfare of the community are not inconsistent; they are identical. Whatever cures the sinner protects the community. Merciful penalty is the only just penalty. Penalty inflicted in wrath inflicts a threefold injury: it injures him who inflicts it, him who suffers it, and those who observe it. If a teacher strikes a blow in anger, he degrades himself, he injures the pupil whom he strikes, and he impairs the discipline of the school-room and lowers the moral

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sense of his pupils. The penalty that is best fitted to reform the offender is also best fitted to vindicate the law and serve the community. Redemption and punishment are not inconsistent. No punishment is just which is not also merciful; that is, no punishment is beneficial to the public which is not also intended to be beneficial to the offender.

Jesus Christ did not suffer and die to reconcile God's justice with his mercy: he suffered and died to reveal that suffering love of God which is both justice and mercy; which by the same act saves the individual and the community; which is both social and individual; which is punitive because it is redemptive, and redemptive because it is punitive; which forgives as much when it punishes as when it pardons; which suffers, not that it may relieve us from suffering, but that it may cure us of sin. The passion of Christ is not the ground on which penalty is remitted, but the means by which sin is cured.

The blood of Jesus Christ his Son cleanseth us from all sin.

The Economic Value of Man

Mr. John Rae is known by his work on "Contemporary Socialism" as a man of wide learning, judicial temper, and conservative instincts. His paper in the "Contemporary Review" for February on "The Eight-Hours Day and Foreign Competition" is for these reasons the more significant. Political economy, at least as it is interpreted in many newspapers, has assumed that the more hours a man works and the less wages he is paid, the better for his employer. It has made merry over "nine hours' wages for eight hours' work." It has treated it as axiomatic that one employer could not afford to pay greater wages or allow fewer hours than his neighbor and compete with him successfully in the public markets. That is a short and easy way of solving the industrial problem which leaves out of account the character of the workingman himself and the industrial value of his intelligence, his worth, and his enthusiasm; but it really solves nothing. The value of Mr. Rae's paper lies in the fact that it brings out with great clearness, by the remarkable facts which he has gathered, the economic value of the man. The better-paid and less hardly worked English workingman produces more in fewer hours of labor than his Continental competitor, and very much more. "From a very careful investigation made into this subject recently by Dr. Schulze-Gavernitz, it appears that there are only 2.4 operatives for 1,000 spindles in Oldham, while there are 5.8 in Mulhouse, 8.9 in Alsace generally, 6.2 in Switzerland, Baden, and Würtemberg, 7.2 in Saxony, and 25 in Bombay. That circumstance alone shows the personal superiority of English labor, telling on the production to the extent of 140 per cent. above the best Continental labor. But, besides that, the spindles run at greater speed in England, and the stoppages are much fewer and shorter." "In weaving, the state of the comparison is the same as in spinning." As compared with Alsatian weaving, "the English weaver attends to 160 per cent. more looms, running 70 per cent. faster, and loses 10 per cent. less of his working time. Moreover, the English worker requires less supervision." "There is one overlooker in England for every 60,000 or 80,000 spindles, one overlooker in Alsace for every 15,000, and one overlooker in Saxony for every 3,000 or 4,000."

The result of Mr. Rae's figures—and we have given only a very few of them—is to demonstrate what the German manufacturers have testified to, namely, that "the country where labor was really cheapest was the country where the wages were highest and the hours shortest." The critic may reply that these differences are due to race conditions. It is probable that they are partly due to race conditions; but certainly not wholly. Mr. Rae compares Lancashire and Glasgow weaving. The cotton industry of Glasgow is going down before the competition of Lancashire, though the Glasgow wages are considerably lower. The reason is that "the Lancashire weaver works *with a will* [italics our own]; she earns a higher wage (on an average, double that of her Scotch sister in the same class of work), and is anxious to maintain it. She will take charge of four power-looms without hesitation." In Scotland experienced weavers take charge of only two looms, or are with difficulty persuaded to take a third. A still more striking evidence that shorter hours add to the worth of the employee is offered by the experience of Messrs. Shortt in ship-building and of Mr. W. Allan in engineering. Both tried the eight-hour system with the same workingmen, "with the result in both cases of a positive increase of product and a positive diminution of cost."

Doubtless there is a limit beyond which hours cannot be reduced nor wages increased; doubtless also the same standard of day is not the best standard for all kinds of employment. The eight-hours movement is, in one sense, a crude movement, because it lays down an arbitrary standard. But, if so, it is necessarily crude, because only an arbitrary standard can be adopted in the absence of greater scientific knowledge than we now possess. What is of special value in the facts which Mr. Rae has brought together is their demonstration of the fundamental moral principle that no industrial system is economically advantageous which dwarfs and stunts men in order to make things. The hours of labor and the rate of wages which develop the best workingman also give the greatest product at the least cost. Destroying and dwarfing and stunting men in order to make goods is not only inhuman but extravagant. The law of economy and the law of ethics are identical.

These figures also have some relation, though indirectly, to the tariff question, for they indicate that the productiveness, and therefore the wage-earning quality, of any nation depend in a very large measure upon the quality and the character of the workingmen. If, as we believe to be the case, and as we think was demonstrated during our Civil War by the unexpected and surprising engineering and mechanical work performed in road and bridge building by our troops, the American workingman is more intelligent, more energetic, more active—in every respect more capable—than his foreign competitors, he can earn better wages, even though no artificial price is put upon the product of his labor by a tariff. At all events, this is a factor which should be taken into account by any honest seeker after truth considering, in a scientific spirit, the question of American industry and American wages.

The Inspiration of Faith

The secret of getting the best and the most out of people lies largely in a temperamental quality of encouragement and faith. It is astonishing to how great a degree many people depend upon the atmosphere of others for the drawing out of their best selves. Some men and women are so sensitive that they are either strong or weak, inventive or commonplace, according to the atmosphere in which they find themselves. This dependence on the atmosphere of others is undoubtedly in many cases a

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weakness, but those who understand this quality find their knowledge of it an immense advantage. The same man is sometimes almost useless to one employer and indispensable to another. The first blights him by lack of faith in him, and a general air of repression; the second draws him out by an atmosphere of confidence and expansion. The attitude of some men towards everything new is one of hostility, and whoever will give them a new idea must hammer it into them. The attitude of other men is one of constant hospitality to new ideas, and new ideas are, as a natural consequence, in the habit of visiting such men. Openness of mind, hospitality of heart, and a cheerful attitude of confidence toward those about us, not only bring out their best work, but also aid in their highest development. Indeed, these qualities in one who happens to be superior in position or appointment often mean a development of those about him quite unexpected, not only to him, but to themselves. No one ever knows the power of growth in another person. If that power is stimulated, the results cannot be calculated; and there is perhaps no single quality of more value to men than that quality of faith in others which expresses itself in a generous recognition of everything promising, and which becomes a kind of inspiration.

Culture and Life

Mr. Lowell's genius for saying not only the wise but the practical thing is constantly illustrated as the fragments of his work are gathered up in the magazines. "Special culture," he says in a recent number of the "Century," "is the gymnastic of the mind, but liberal culture is its healthy exercise in the open air. Train your mental muscles faithfully for the particular service to which you intend to develop them in the great workshop of active life, but do not forget to take your constitutional among the classics —no matter in what language. That is the kind of atmosphere to oxygenate the blood and keep the brain wholesome." The relation between a man's training for his avocation and his training for life was never more effectively put than in these few words. They ought to be written above the desk of every teacher and in the workshop of every student, for they put in the briefest possible form and with a homely directness the two sides of life in their right relations. The world is full of men who are atrophied on every side except that through which they are gaining their daily bread—men who have sacrificed to immediate success about everything that makes life worth living. The immediate practical value of culture is that it adjusts the man not only to his business but to his life. It restores the balance so likely to be lost in the fierce competition and the perpetual strife. It takes a man out of his shop, his office, and his library into the world of universal life. Culture can never be the real, practical, downright enrichment of life which it ought to be until men have ceased to think of it as a luxury. In one sense it is just as widely open to the poor as to the rich. One pair of eyes, one pair of legs, one open mind, one honest heart, a few hours of leisure, a bit of country, and a dozen books supply the elements of deep and genuine culture for any one who knows how to use them. It is not a question of privilege; it is a question of making the most of what you have. It is true that some men have far greater opportunities than others, but essential culture—that is, the ripening of the soul by contact with the best that has been thought and done in the world—is quite as much open to the man of limited opportunities as to the man of great opportunities. The test is the desire for it and the intelligence to take it. The man who is willing to be simply a mechanic, a shopkeeper, a lawyer, a minister, or an editor, and nothing more, sells his birthright as a man.

Editorial Notes

—One of the most striking examples of national assurance has just come to light in the vote from the Argentine House of Deputies to increase from seven hundred to a thousand dollars the monthly salary of its members, besides also augmenting the official incomes of judges and of Government grants for various purposes. All this is naïvely announced while the country is still so bankrupt as to be unable to fulfill even the modified arrangement made with its foreign creditors.

—At the present time in the almshouses of New York State there are over six hundred epileptic persons who need treatment, though able to work. Political economy, therefore, as well as philanthropy demands the release of a burden to the taxpayer and the establishment of a self-supporting epileptic colony to supply what has been too long a crying need. This plan, which will also provide a memorial to Mr. Craig, the late President of the State Board of Charities, one of the noblest and most enlightened of philanthropists, is incorporated in a bill before the New York Legislature to found at Mount Morris, in this State, a colony for epileptics.

—While Mr. Gladstone has just declined to become a peer, Mr. Majoribanks, the able and efficient Liberal whip, who ought to go into the Ministry, has, by the death of his father, become Lord Tweedmouth, and, in consequence of his elevation to the peerage, has not only been taken out of the House of Commons against his desire and in the face of his ambition, but there has been serious question of his exclusion from the Ministry. The new peer, however, will have one compensation. He will part with one of the most awkward names in England, for he has heretofore been one of those unlucky gentlemen whose names are spelled one way and pronounced another.

—In the Astor Library's annual report, just issued, it is a notable fact that, out of two hundred and ten thousand volumes consulted during the past year, the greatest number—namely, twenty-three thousand—were not novels, but American histories. Next came American literature, with sixteen thousand volumes; next, art history, with eleven thousand, and American documents, with the same number; then mechanics and engineering, with nine thousand; and, lastly, theology and genealogy, with seven thousand each. Owing to its peculiar place in the list of libraries, these figures of the Astor would hardly be matched by those of any institution of a more general or popular character.

—Few women have aided scholarly research so efficiently as Mrs. Mary Hemenway, of Boston, whose death took place in that city on the 6th inst., and whose generous contributions to schools, to explorations in the Southwest, and to the publication of the results of exploration, has given her a National reputation of the very highest character. The work of the Hemenway expedition was invaluable in the service which it rendered to American archæology. It does not always happen that a generous-minded woman perceives so many scholarly opportunities and has such faith in scholarly achievements as Mrs. Hemenway. She will be remembered also for her service to Boston in connection with the effort to save the Old South Church.

—It is no small satisfaction to observe that the reduction of the term of military service and of consequent expenditure in European armies is now advocated by some experienced statesmen on the other side of the Atlantic, who have even proposed to lessen time and expense two-thirds by reducing the compulsory service to a year. Were this done, then, as M. Jules Simon has just written in "Figaro," "taxes would be immediately lightened from one end of the world to the other. The condition of the masses could be ameliorated. As at least half the barracks would be useless, they could be turned into hospitals and dispensaries. Roads could also be made and schools multiplied." But militarists everywhere are objecting to all this on the ground that a soldier cannot be made in a year.

—In striking contrast with the almost ghoulish glee of some of the newspapers over the conviction of John Y. McKane is the letter of Mr. Edward M. Shepard, who took so active a part in the prosecution of Mr. McKane, but who declines an invitation to a dinner given by members of the Hamilton Club of Brooklyn, lest by his acceptance he should "even seem to accept as the occasion of festivity the success which with others I have had in that criminal prosecution. For that prosecution resulted in a sudden and dreadful catastrophe to a man whose present suffering and the suffering of whose friends cannot be altogether put out of sight. Over that result good citizens, I believe, rightly rejoice; but it is a rejoicing solemn and even grim." Such a declination will enhance the honor which the best citizens of Brooklyn owe Mr. Shepard for the service which he has rendered his city.

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Constructive Biblical Criticism

By the Rev. B. W. Bacon, D.D.[1]

IT is the fashion to denounce "destructive criticism." If criticism becomes "destructive," it simply proves that the Church has lost the balance of Paul's admirable rule for progress "in knowledge and all discernment" (*i. e.*, criticism), "Prove all things; hold fast that which is good," and has been clinging to its latter part at the expense of the former. Criticism as such is destructive of nothing but the worthless; but a destructive *stage* of criticism becomes necessary whenever uncritical views have been permitted to usurp a "sovereignty by divine right," exempt from Paul's rule. Then the devotional expositor of the Bible, who has taken as his point of departure some account of his documentary data that acquired its authority so long ago that the struggle for it has been forgotten, resents the attempt to compel him to readjust himself to a new basis, and leads the Church perilously near to a decree repeating the suicidal folly of the French Republic: "La république n'a pas besoin de savants." Such would seem to be our case to-day. But, if I may quote from a book of my own, not yet quite through the press:[2]

> There is nothing but indolence and timidity of mind to prevent as excellent a structure of devotional thought and edifying exposition being reared upon the critical conclusions of modern specialists as upon the fantastic legends of those rabbis of whom Jesus said "They have made the Scripture of none effect by their traditions." Practically, a dispassionate examination of the results will show that the former basis gives vastly larger and more excellent opportunity to set forth the God and Father of our Lord Jesus Christ as he is revealed in this deposit of faith, and is far more consistent with Christian ideas, than the latter.

Still, it may be fortunate for our younger critics that the destructive stage of criticism is visibly passing by. The thankless task of Colenso will not require to be done again. The Church waits now, almost impatiently, for the affirmative results, prepared, if not actually to accept them, at least to gauge from them the probable measure of readjustment which may prove necessary. But while each critic must still speak for himself alone, save in fundamentals, there are even now affirmative results which the public may be interested to know of as illustrating the inferences now being drawn from the internal phenomena of the pre-exilic historical books.

The public already understand that critics now speak of a "Hexateuch" (Genesis–Joshua) instead of a Pentateuch as the first division of these books, and that its story of Israel's national beginnings down to the conquest of Canaan is held to be a compilation made up of a strand JE, a narrative written in the style of the great prophets, and generally regarded as pre-exilic; and a strand P, known as the Priestly Law-book from its almost exclusive interest in the origin of Israel's institutions of religious and ceremonial law. Its date is generally fixed at about 450 B.C. It is known, too, that these principal elements are separated by experts with substantial unanimity, and that an important school of the supporters of the Mosaic authorship (led by Principal Cave) accept the main results in Genesis; while still others, like Professor W. K. Beecher, admit the separation up to Genesis xii. The character and contents of the Priestly Law-book are, in fact, generally recognized among critics of all schools, and it cannot be long before they are fully understood. As one great feature of the work is the Covenant Land, it comes to an appropriate conclusion in the latter part of Joshua with the account of the distribution of the inheritances of the tribes.

The deeper problem which critics are at work upon to-day, scarcely known to the public, is the study of the older stratum, JE. This is itself a composite, formed by the union of an Ephraimite "prophetic" narrative, E, with a Judean story of Israel, J. The separation of E from J is naturally much less advanced than that of P from JE; but it has been carried far enough to enable critics of the school of Budde and Cornill to announce certain well-founded conclusions as to the character and contents of these pre-exilic narratives. These, if true, are of the highest importance to our understanding of the Old Testament, while their effect upon the Bible as a devotional book, revealing the process of divine self-manifestation, would seem only to exalt and enhance its value.

The first important fact is that neither J's narrative nor E's concludes with the story of the Conquest, but both continue side by side in the Book of Judges, both books of Samuel, and one, if not both, of Kings. The approximate dates, 800 B.C. for J and 750 B.C. for E, provisionally fixed by Wellhausen and Kuenen, are thus measurably confirmed; for as J is almost certainly known to Hosea in 750, and E to Isaiah in 701 (x., 24, 26), we have a quite positive *terminus ad quem*.

A second fact which becomes increasingly clear as analysis advances is that J and E differ radically in character, only the former being properly a history of the Covenant people of Jehovah, while E is only less dominated by theory than P. To J the tradition has a value for its own sake; or, rather (since the work is manifestly a *religious* work), it affords in his eyes a history of Jehovah's dealings with his covenant people, and thus a manifestation of the moral government of the world. For this reason he traces Israel's place among all other peoples back to "the man" of Eden, and, finding in the primitive story of the Fall an account of the origin of physical and moral evil, suffering, toil, and death, points dimly forward to a victory of the race over "the serpent's seed." So, again, the migration of Abram is to him an event of supreme religious significance. As one of the descendants of the Pilgrims might point to the planting of Plymouth colony as God's call to John Robinson and his little band of exiles, saying, "Get you up out of your country and from your father's home, to a land that I will show you, and I will make of you a great nation;" so this writer points his contemporaries to a divine purpose in their national beginnings, and, true to this belief in a God of righteousness, who manifests his design in his dealings with his people Israel, he makes of the story as he has it—marvelously graphic, vivid, and true to life, especially in the account of the reigns of Saul and David—a vehicle to illustrate, even at the expense of David, his greatest hero, how Jehovah has shown himself the true God of righteousness, and the King of Israel his people.

The scope of the Ephraimite writer is much narrower. His work appears to be a history of the Theocratic Succession, and, while he uses much the same material as J, he employs it with far less fidelity to simple history, and devotes his attention rather to exhibiting the careers of the divinely appointed leaders of the nation. These, save for a few "judges," are invariably "prophets," of whom Abraham is the first; in fact, E begins his narrative with Abraham's coming out from among the idolaters "beyond the River;" Moses is the greatest (Deut. xxxiv., 10), and Samuel the last. After experiencing complete deliverance from all enemies under Samuel, the people commit the incomprehensible folly of asking for a king. Jehovah, though offended at their rejection of him, grants their request. Saul, chosen king by lot, immediately shows his unfitness; but David, under prophetic direction, achieves E's second and lower ideal of the theocracy. Under subsequent kings the prophet is a resident representative of Jehovah's supremacy. E takes especial delight in depicting the heroic boyhood of his great characters—Joseph, Moses, Samuel, David—in analogy with J's story of the antecedents, birth, and growth of the

[1] Pastor of the Congregational church of Oswego, N. Y.
[2] "The Triple Tradition of the Exodus." (Student Publishing Company, Hartford, Conn., 1894.)

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nation; but as a source for history his work is of far less value.

It is the origin of these two primitive sacred histories which presents the most interesting question to the critic of the historical books; for the forces which give rise to these, particularly to J, are those which created the first nucleus of the Bible. The determination of the above date and character for J and E goes to show that they are really the literary fruit of that national religious upheaval inaugurated by Elijah under the cry of "jealousy for Jehovah," which culminated in the overthrow of the house of Omri in Ephraim by Jehu, and of the usurped throne of Athaliah by Jehoiada in Judah. It was but a natural result of this great Jehovistic revolution that in both Judah and Ephraim resort should be had to the treasures of national tradition, on the one hand, to show how Jehovah had proved himself the God of Israel, and, on the other, to exhibit an ideal of his theocratic government by agency of prophets, as the means of Israel's salvation.

The elements for their work lay ready to the hand of each of our writers, in the Book of Jasher and the Book of the Wars of Jehovah—primitive collections of national odes connected perhaps by a skeleton in prose of the national story. These furnished a large part of the *narrative* material. The brief codes embodied are, of course, part of the ancient prophetic and priestly teaching reaching back ultimately to Moses; but the great religious ideas of which this material was made the vehicle, and which have made the story the foundation of our Bible, come to us as the fruits of the work of Elijah and his great successors.

Supposing this to be an outline of the origins of Israel's sacred historical books, such as critical science may ultimately require to be adopted, wherein need it tend to make them less truly a divine revelation than if they sprang at one leap from the inspired minds of single individuals at various stages of Israel's history? First J and E become, as it were, precipitates of the national religious consciousness in pre-exilic Judah and Ephraim from Moses to Elijah, then D and P of the subsequent momentous eras to the reformation of Josiah and the reconstruction of the post-exilic commonwealth. As water-marks of these epoch-making religious upheavals they well deserve their place among the records of the divine self-revelation. As the literary deposit of national rather than personal ideas providentially preserved, their claim to "divine authorship" is certainly not less than before.

"Rejected Addresses"

By Arthur Reed Kimball

In the course of an interesting and suggestive article on "The Writer as a Wage-Earner," which appeared in a recent issue of The Outlook, Mr. Charles Howard Shinn said: "No man may number the host of 'rejected addresses' that vainly woo busy editors. The worst of it is that many a writer picks up his waif when it returns disconsolate, and sends it to another editor, and another, and yet another, until it seems like a water-logged, barnacle-covered hulk, drifting heedlessly about the ocean, the terror of every voyager. The 'old editor' may be forgiven if he shrugs his shoulders when such manuscripts drift his way, and sends them back unread. 'Passable literary work,' all of it, but there is no room in these days for the hundredth part."

With the burden of Mr. Shinn's message to the fortunate, successful writers, the "patient toilers" of some merit, and the "incapables," no one who has any personal, practical acquaintance with the conditions of literary work, be he busy editor or would-be contributor, can find ground for disagreement. The market for literary wares of any and every description is most discouragingly overstocked. Each new candidate in turn has to compete, not only with a host of writers more or less skilled or well known already in the field, and with specialists from whom articles are solicited, but also with invested capital, money locked up in stories, essays, and poems already accepted and paid for. These, the conscientious editor feels, must be published before new proffers, excellent though they may be, can receive a hearing.

In the case of one friend of mine, a lady who has made a considerable place for herself in current literature, a story, accepted and paid for, was bought back after it had reposed in the safe of a prominent magazine for several years. She was so much disgusted at its treatment that she was actually ready to pay again for it what she had received, and to give it to a local newspaper, in order to have the satisfaction of seeing it in type. This illustrates an extreme of that desire to "appear in print" which leads so many people to turn out copy on any terms, and which results to no small extent in the overcrowding of the market for literary wares. For these reasons no one expects an author to live off the proceeds of his books and articles, stories and poems, without doing some other work, generally of an editorial nature, as no one expects an artist to live off the proceeds of his pictures. Back in Sir Walter Scott's day that successful author declared that literature was a good crutch, but a poor staff. Per contra, Mr. Howells, in a recent article on the business side of the literary calling, declares that the author is, comparatively speaking, worse paid now than he was when Sir Walter Scott wrote.

In what he says, too, of "rejected addresses," of the "waifs" that drift from editor to editor and come back "water-logged and barnacle-covered," so that the next editor is justified in dismissing them unexamined, Mr. Shinn has distinguished indorsement. Somewhat recently Mr. Richard Watson Gilder, editor of the "Century," wrote to the editor of a prominent Western paper, who had been commenting on this matter, that the "unknown author" had probably too great a chance these days instead of too small a one; that too much time and energy altogether were wasted in pursuing the occasional grain of wheat through the siftings of innumerable bushels of chaff. This is the editorial point of view pure and simple, and a very natural one it is, too. But every contributor to current publications has quite another point of view, and it is one based equally on experience. Such a contributor has learned one great secret of the writing trade, that editors differ as greatly in what they want as writers—"incapables" of course excepted—do in what they produce. Not only that, but the same editor differs from himself, and at one time and in one mood wants an article, or story, or poem, which at another time or in another mood he refuses. This is merely another way of saying that editors are human and fallible like their fellow-men, both readers and contributors. Still again, the demands and policies of various magazines and publications are so different that rejection by one such magazine or publication by no means justifies the conclusion that another magazine or publication may not want it.

A leaf out of personal experience is always more convincing than volumes of quotations from authorities. One paper in particular, to which I had given much thought and labor, a paper dealing with a certain question of political ethics, I sent the rounds only to have it come back again and again after the regular interval I had learned to time so well, with that most aggravating of all politely worded announcements, the courteous printed slip of rejection which is more insulting to the feelings by its mockery of courtesy than the most disdainful contempt. In disgust I threw that paper into a drawer of litter in my desk, though why I did not choose the waste-paper basket I cannot guess. There it stayed, accumulating dust, for two years, when one day during the last Presidential campaign I chanced to run across it in hunting for something else. "That sort of thing is timely now," I said to myself. "I will give it one more chance." I had not confidence enough in it to waste time in recopying it. Thumb-stained and dirty as it was, I mailed it to a magazine with which I had never tried my luck before, and in three days had the surprising pleasure of being informed of its acceptance by the "North American Review." In the case of still another paper, which I thought specially adapted to one of two or three publications—and was, of course, correspondingly pained to find that their editors did not take my view of it—

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this theory of not giving it up or taking two or three editorial judgments as final, led in the end to its acceptance by the "Century." In both of these cases these particular magazines were the ones I should have at first chosen for the articles from their character, had I believed the articles adapted to what I supposed were the editorial policies and requirements controlling them. My sending them to these magazines finally was the merest chance.

What has been my own experience I know has been that of many others. Bread cast upon literary waters often returns after many days, and from directions where one is least looking for it. The "water-logged, barnacle-covered waif" not infrequently proves that it can drift into appreciative hands at last. As a member of the staff of a prominent magazine, a personal friend, once said to me in returning an article submitted to him, "That ought to have been accepted. But don't be discouraged. The only way is to keep it up until we do accept something of yours. And then in future you may find Jordan an easier road to travel." If one has something to say and the power of saying it, as proved by partial success in finding some publications open to him occasionally—otherwise he is an "incapable," and past hope—there is no cause for discouragement in the manuscript "returned with thanks for submission." That is simply one editor's dictum. It means no more than that that particular editor sees no suitable place for it. The next editor may be glad of it, or the next, or, if not he, then some other, or perhaps the original editor, if it is laid by for a while, and, very possibly, rewritten. If only the subject is a live one, and the writer is a reasonably good workman, rejection by a score of editors is no proof that some day it may not find the best of all possible places, especially if careful, painstaking work has been put upon it.

Jerusalem To-Day

By Elbert F. Baldwin

"Oh, appease your mother-in-law!" cries a vender of bouquets. "Take care of thy breath," and "O stranger! refresh thy heart," bawls more familiarly a man selling sherbet, raisin, and licorice water. Behind him ascends the voice of the griddle-cake vender: "Giver of sustenance, send customers!" A swarm of peddlers and pilgrims mingle in one motley mass. It is not far from Easter, and we are standing in the large square or court in front of the Church of the Holy Sepulcher in Jerusalem. Eighteen hundred years ago peddlers were driven out from the court of the Jewish Temple, but the sacredness of this Christian Church does not extend to its court. Here peddlers are in supreme command—thin Arabs and fat Turks (the genuine Arab would scorn any adipose increase). Then come the pilgrims—Copts, Nubians, Abyssinians, Syrians, Sicilians, Albanians, Greeks, and, indeed, all the European peoples, and then those from beyond a sea greater than the Mediterranean. A reminder of that far-off land is present in the legend we read on the end of a pipe-merchant's box: "Refined Petroleum, Warren Frew & Co., Philadelphia;" but the juxtaposition of Occident with Orient does not abash the chibouks and hubble-bubbles galore, nor the nargilehs standing about on neighboring rugs and having long, pliable stems apparently forever seeking some one's mouth. On the other side another peddler proffers coffee, and everybody seems ready to stop for a sip; indeed, all Oriental etiquette may be said to live, move, and have its being in a coffee-cup. Close beside the last is a merchant in horse-trappings. There are clumsy brass stirrups big enough for the whole foot, there are saddle-bags with many tassels, there are bridles of knitted lines instead of leather, there are pipe and pistol holders embroidered in beads or in silver. Now we just escape being knocked against the wall by the scornful camels as they file awkwardly out of an alley and stalk solemnly but with too abundant swing through the square, and we quickly step back into a slipper-bazaar, or it may be a silk-bazaar, where the thin sherbeh scarfs and the larger keffeyeh coverings or the heavier curtain-pieces are of all Oriental goods the most attractive. The shopman next door bears you no malice because you have not preferred his wares. He squats on his mastaba, and remarks: "Allah has sent a good customer to my neighbor, and will in time send me one also." There are women venders also, of firewood, of lemons and oranges, of cakes and pastry. Their faces are covered, but the unfastened dress exposes a longer vertical line than would be customary save in the Orient. Here are other Arab women with strings of coins, representing their dowry, falling over the forehead; the best-looking come from Bethlehem, hard by, and many are statuesque enough as they advance in somewhat stately fashion, bearing aloft a tall pot or vase. One thinks of that wife of Joseph, who many a time visited Jerusalem from Bethlehem. Yet another Bible reminder is found as a company of shepherds pass by, white-turbaned and in long robes made of a single piece, and, over these, queer rough coats of skin with the fur still on, and with their long crooks in hand. Surely, then the Good Shepherd comes to mind.

Of all sights in Jerusalem this crowd in front of the Church of the Holy Sepulcher is easily chief. At the door of the church order is kept, not by a Christian, but by a Turkish guard. The Pasha will justly not permit otherwise—for it is a sad commentary on the religion of brotherly love that there have been outbreaks among Christians even at the supposed sepulcher of their Lord. Like the stout old encircling walls, this church is Norman, the perfect expression of those Crusade ages which placed Occidental architecture in more than one Oriental land. But in that lovely half-way house of Sicily the two architectures mingle together in the noble Norman-Saracenic structures of Palermo and Monreale. Inside the church, pilgrims are many, representing almost every land of Christendom, but none surpassing the Russians in religious fervor. Besides their large conventual establishments many additional buildings are necessary, so overwhelming are the numbers of Slav pilgrims. Their fanaticism grasps at all shrines, no matter how more than doubtfully authenticated. When, a week later than ours, the Greek Easter approaches, these pilgrims remain in the Sepulcher Church day and night, sleeping on shelves temporarily placed between the pillars, if no other berth be found, for every one must be present when the miracle (?) of the Holy Fire occurs. However, as the best of the Greeks and Russians are now willing to aver, their schools, convents, orphanages, and hospitals are more expressive of real worship than any amount of shrine homage.

Besides the Christian, Jerusalem is divided into Mohammedan, Armenian, and Jewish quarters. Threading the narrow, prison-like streets, we finally come to the great plateau on which Bible history was immortalized for centuries, but where now stand those deeply interesting Mosques of Omar and of El Aksa, whose description is best found in one's Baedeker, Stanley, or Hepworth Dixon, and which may not be visited save by much red tape with one's Consul. Even in this quarter Good Friday happens to be a great occasion, for then crowds of Islamite pilgrims leave Jerusalem to spend a week at the tomb of Moses, who is also one of their prophets. That no man knoweth the place of his sepulcher matters not a whit. Christ, too, is a Moslem prophet, and much reverence is professed for his teachings, though they say that he never died on the cross, another hanging there in his place.

The Armenians have the most important-looking and perhaps the most interesting quarter in Jerusalem. Their religious forms are strange to us other Christians. One custom seems but a relic of savagery, for no Armenian pilgrim will leave the Holy City without first being tattooed with a cross, sword, crown, or other emblem as souvenir. In the streets the children are running about, wild and backshish-hungry; the booths resound with queer drums and other instruments of musical torture; the church resembles the Coptic somewhat, and from the ceiling everywhere depend huge ostrich-eggs, for which the Armenians have a peculiar devotion. Weird and naïve as

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all this is, it is at least as edifying as the existence of exclusive and hostile forces in the Christian quarter.

In the next section dwell the dreadful degenerate Jews, with their long side-locks and their long side-looks. Their physical filth is appalling, and their entire abiding-place but a paradise of fleas and vermin. It is one of the ironies of history that the race whose unique and wonderful Hebraism made Jerusalem a place apart from all the world should now be that city's chief disgrace. Almost amusing is their famous Wailing-Place when we consider what, bad as it is, the Holy City might be like did these unworthy specimens of a noble people control it. Even Lord Rothschild, Sir Moses Montefiore, and other enlightened Hebrew philanthropists have not been able, either by money or influence, to do much toward the betterment of this quarter. According to the Jews, Jerusalem is one of the four holy places, the others being Safed, Hebron, and Tiberias; from which four, did Hebrew prayer not constantly ascend, the world would at once come to its judgment day.

After a while these four quarters and their queer streets weary the foreigner, and it is then that the housetop becomes an inevitable haven of refuge. From ours the view embraces the Mosque of Omar, rising in stately solitude not far away; it would rival the more famous buildings of Solomon and Herod. Other Old Testament names become vivid, too, as we look away from David's Tower straightway down into Hezekiah's Pool. But there the historic stops, and we begin to realize that this is only one of many Jerusalems, each resting on the ruins of the preceding, and that we are now looking at a Jerusalem the Very Modern. However disappointing the city, the country compensates somewhat, and we feel a new sympathy with our Lord, who at evening so often sought the Mount of Olives; indeed, we have no record of his passing a single night within the walls. In Jerusalem itself there is no trustworthy souvenir of the Saviour, but Olivet must ever bring him to remembrance. If a multitude of absurd traditions disgust, one such sight as this atones, for, even if the country have become barren, its configuration cannot have changed much during these eighteen centuries. The Jaffa road still passes over the only bit of high land connecting Moriah and Zion with the other scantily herbaged hills. Such excavations as the Tombs of the Kings, like Joseph of Arimathea's, must have always existed in the soft rock, full anyway of natural caves. The summit of Scopus, from whence is the best far-off view of the Holy City, must always have been as bare as now, and, too, that other peak, Neby Samwil, the ancient Mizpah; the Valley of Jehoshaphat, with its myriads of graves (for the Hebrews believe that at the Last Trump those here buried will rise first); Siloam, nestling down in the hollow as we turn towards the Valley of Hinnom and the hills about Bethlehem, where David and his piping come to mind—all these cannot have changed as has the Mount Zion which David conquered and Nehemiah strengthened. Lastly comes our Olivet, grayer and with fewer trees than one has fancied. Like the rest of Judea, the mountain is made up of little ledges of stone, as if they were the petrified and crumbled milk and honey of the Promised Land. Right outside the gate named for him one gets a good idea of the ease with which the mob took up stones to stone Stephen. Just around the mountain is Bethany, "about fifteen furlongs off;" and as we ascend between the cactus walls and then through the furze and gorse, we detect some of the road which One took to come from that village to Jerusalem, when the people spread palms in his path. Olivet's summit is so high that we look directly down into the Jordan Valley with its muddy river in place of the blue streak of the geography books. But really, strangely blue, and bordered by the steep Nebo mountains, lies the Dead Sea in plain sight. Only just under the hills, yet distant by six hours' hard and necessarily slow horseback journey through the brook Cherith and the valley of Achor, is Jericho. One involuntarily listens for the priests' trumpets, as if Joshua were still marching, till it is remembered that neither the house of Rahab nor the house of Zaccheus remains as a finger-post of the old city. Beyond the Jordan lies Moab, with not a town nor village to break the vast monotony which melts finally into the great Arabian Desert. From the sight of this country "round about Jerusalem" we return to the sight of the Holy City itself, with its natural "four-square foundation," and then every evening from Olivet it becomes ideal for the nonce and not disappointingly real—becomes what it was and may be again, the type of that City "which hath foundations, whose builder and maker is God."

American Women at German Universities

By an American Woman

Germany is so unpleasant a place for women—unless one has a very exceptional experience—that I am always sorry for any of my countrywomen who go there. There are a few professors at certain universities who are in favor of the higher education of women; and if one has to do with these alone, one is likely to get on comparatively well. Still, I remember the tales that I used to hear at Zurich concerning the earlier days of women's study there; and even during my time there were some decidedly unpleasant events. For the publication of a certain most scurrilous poem concerning a very lovely German girl, the Senate of the University called the editor of the "Kneipzeitung," in which it appeared, as well as the writer of it, to account, and the young lady received a private apology for a public wrong; she showed her appreciation by later withdrawing from her course of study, giving up her intended profession, and marrying the editor of the "Kneipzeitung" in question. I remember another similar case. A certain professor in the medical faculty at Zurich, who avows that one of the objects of his life is to get the women students excluded from the University, is, or was, in the habit of making scurrilous remarks and vulgar jokes in his lectures for the purpose of causing women to remain away. Now, a great deal of indignation being excited, at one time, on account of these remarks, a paragraph appeared in one of the Zurich newspapers, the trend of which was as follows:

"Is it just or right that, at a Swiss university which has opened its courses to ladies, a German should be permitted to render his lectures so disagreeable to the latter that they are obliged to withdraw?"

No names were mentioned, and there are a number of German professors at Zurich; but the professor for whom the paragraph was intended made no mistake as to its import; and so there appeared, in another paper, an answer to the effect that "ladies" would not place themselves in a position where they could hear such things said; while as for the women who were trying to ape the men, these assuredly ought to be able to listen to that to which men listened. To this the writer of the first paragraph replied that such of the men as were gentlemen did not themselves wish to listen to the things to which reference had been made. Now the professor in a German or German-Swiss university is a very sacred personality, to speak against whom is almost as great a crime as a *Majestätsbeleidigung;* and so, although no names had been mentioned, several persons were taken to task by the irate professor on the supposition of having written the offending paragraphs, and one young woman was, I believe, haled before the Faculty on the charge, but was able to clear herself of the accusation. It was, moreover, characteristic of the German spirit that even those who disapproved of the professor's methods of ridding himself of women students thought it due to professorial dignity that the offender should be punished.

Yet, in general, I think that the Swiss are more advanced than the Germans on the woman question. I distinctly remember a Göttingen student who told me, in a conversation that was a very friendly one, entirely without anger on either side, that he believed the savages showed us woman's natural position, there being fewer artificial elements in their customs. He added that he thought savage customs needed a little modification, it was true. Of

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course not all Germans are so narrow as this young man; but only a small minority are at all advanced even in theory, and of this small minority few show much liberality in practice. I have heard beautiful theories with regard to women stated by Germans, who, when it came to action, conducted themselves in a manner that would have resulted in their being ignored by good society on this side of the ocean. In some of the university towns where there are fighting-corps students, it is even the custom of the latter to make every one else turn out for them; and I remember a very lovely New York lady, the mother of a friend of mine, who used to come back to her boarding-place after a walk, often with wet feet, and filled with indignation because she had been compelled to turn out into the mud of the road by corps students who insisted on monopolizing the narrow sidewalk. Of course even the corps student will generally turn out for a young and pretty woman; but that is not much to his credit.

As to the attitude of most German professors with regard to the ability of women, I remember my first interview with one of the species—also my second. The second interview was with a man who is supposed to be neutral on the question of the university study of women, if not friendly to it. He handed me two American magazines devoted to his special branch, saying, with a broad grin as he did so, "I haven't read them, but I don't think much of them." And when I, in some astonishment at such sweeping *a priori* conclusions, asked the reason of this adverse opinion, he merely pointed, with a still broader grin, to two articles under which stood the names of women.

Book and Heart

By Kate Erskine

"You can wait for me, James," Mr. Leverett said as he stepped from his carriage. "I shall not be in here more than twenty minutes or half an hour." "Perhaps not more than ten," he murmured to himself, as he gave the bell of an up-town apartment-house on the East Side a sharp ring and then stood looking curiously about him.

The electric light in front showed him that he was standing before one of a block of brownstone houses which had lately been made over into flats. There were still placards in most of the windows flaunting the words "To Let" before the eyes of the public; only in the third story appeared a dim light, and even that, as he watched, was put out.

"It is quite a change for her," he said, half aloud, as he gave the bell another pull. "It is quite a change for her," he repeated, meditatively, glancing at two packages which he held, and then at the carriage moving slowly up the street. "Perhaps if I had known—"

"Is Mrs. Ellsworth in?" he inquired of the boy who opened the door.

"Third floor, first door to your right," was the answer. And then, as a dime pressed his hand with the gentleman's card, he consented to ascertain the fact himself.

"She says you're to wait down here five minutes," was the message he brought back, "an' then you're to go upstairs, an' you'll find the door open, an' you're to walk right in."

And so this was the way that Mr. John Leverett, editor and publisher, found himself a few minutes later in Mrs. Frederick Ellsworth's diminutive drawing-room. He placed the packages in one corner where they were partially hidden by a screen, and then ran his keen glance around the room. It rested longest on a large oil-painting over the mantelpiece; and it was while he was looking intently at this that he heard a woman's voice behind him.

"You remember where it hung, Mr. Leverett?"

She did not offer to shake hands with him; simply stood by his side, looking at him as quietly and calmly as if she had seen him only the day before, instead of after a lapse of four years. And he, glancing at her quickly, answered as unconcernedly as she had spoken.

"Ah, very well, Mrs. Ellsworth; in Fred's study, didn't it?"

"Yes, you are right. I thought you had smoked too many cigars there with him to have forgotten it;" and she gave a light laugh. "It just happens that this painting has stayed with me the longest; but I have spoken to Knaus about it, and given him a description, and he will sell it when he can. It only *happens* that it is left the last of all," she repeated, distinctly. "Come," she continued, gayly, "I want to show you all the things we have left, Freddy and I, to remind us of old times; there are not many, but you will like to see them, and be reminded, too." He watched her as she moved lightly around the room, calling his attention to this object and that, all the time wondering how soon he could mention his errand, whether she had noticed the packages, and casting longing looks at his carriage going slowly up and down.

"And this is the last," she said, stopping in front of an exquisite little water-color of an Italian child. "I took it down to Lusardi's once, and he was so pleased with it that he bought it himself; gave me two hundred dollars for it, cash down. That means a good deal to us nowadays—cash down; doesn't it, Mr. Leverett?" and she gave a hard little laugh; then, suddenly changing her manner, continued gently: "But, do you know, my boy cried so hard the next morning when he found the little child was gone, and grieved so for him, that I took the money back, and the picture was returned. Wasn't it absurd! A farce in two acts, though, for it goes back to-morrow—and then the curtain falls."

She motioned him to a seat, and, after poking the fire in the grate until a dull glow was started, threw herself into an easy chair. Her face was turned slightly from him as she looked absently into the fire, and it seemed the best time for him to speak.

"I called, Mrs. Ellsworth," he commenced, "on an important matter. Of the utmost importance, I consider, to you and your child."

She moved restlessly in her chair, without turning her head, and, murmuring something about the heat from the fire, put up her hand, so that her face was shaded from him as well.

"It would have been a thousand times easier for me," he continued, "not to have come here to-night. I argued that you had planned and thought the whole thing out for yourself, and that the result was simply what you had hoped for; and I did not see why, under those circumstances, I should interfere. Then, again, you know an editor's conscience is never supposed to be very tender, and should I be held accountable, or feel it my duty to inquire into the motives of all the writers who choose to send me their stories?"

He had been watching her very closely while he spoke, and as he uttered the last word it almost seemed as though his eyes forced her to remove her hand, and she turned her pale face toward him.

"You should not," she whispered.

"So it seemed to me. I could not be expected to lay that tax upon myself. I can read a manuscript, pass careful judgment upon its merits, and decide whether it is adapted for my publication or not. But I cannot then sit down and write, perhaps to a young man in Maine, 'Your article is well written, but your premises are wrong,' or to a clergyman that his ideas are not co-ordinate with mine. That is not my affair; it is theirs. Mine is to place before my readers the most interesting and greatest variety of matter that I can secure. And yet—"

He arose, and, going behind the screen, returned with the smaller of the two packages.

"If I had remained in the West a little longer," he continued as he untied the string, "instead of returning last week, the first four chapters would have been published in this month's magazine, which is out to-day. They shall be in the next, if you desire. I have not come to return the story to you, for I have no right to do that; it was accepted three months ago." The editor ran his fingers lightly over the typewritten pages. "These could not deceive me, nor the assumed name either. I felt so sure

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who wrote them that, although the type was being set up, I ordered the work stopped."

"You did? You had no right to!"

"So the assistant editor said. Do you want to know just what he did say, Mrs. Ellsworth? It was something like this: That it was the best story we had had offered us for a long time; an unusual one, and one which would be sure to make a tremendous hit. That it would pay us and the author well to bring it out afterwards in book form. To all of which I agreed. And yet—I have brought it back to you to-night. I wonder if you can imagine why?"

The editor hesitated, as his glance wandered around the little drawing-room in which riches and poverty sat side by side; where the paintings on the wall laughed at the threadbare carpet, and the wooden chairs were fast crowding the satin ones out of sight.

"I wonder if you can imagine why?" he repeated, looking directly into her eyes, which she never removed from his face. "It is not to ask you for a better one, for you could never give me that. You have written the one story that you are capable of, and you will never write another. Your one spark of genius has responded to the only thing that would bring it to life; and it has now gone out."

Part of the manuscript fell on the floor, and as he stooped and picked up the leaves, carefully arranging the pages, she watched the process curiously.

"I made up my mind that I would be frank with you, and tell you this," he continued, "for it is only right that you should know the value of the story before making your decision. You will probably continue to write acceptable children's stories and make good translations; but your one bit of superior work, that which will pay you handsomely, is accomplished. I know it is money that you want, Mrs. Ellsworth—that you need, and that is the one excuse I make for you."

"There is another," she said, quietly. "I want to show it to you."

He followed her through the narrow hall into a small bedroom, and stood with her for a moment looking down at a little boy of five or six as he lay asleep. Then, without a word having been exchanged, they returned to the room.

"It was for Freddy that I did it," she said, simply, as she leaned against the mantelpiece. "Of course it was for money, for money alone, but it was for him; and I thought and thought for months before I did it. I wrote the story under an assumed name, hoping that no one could trace it to me, but even if they could—Mr. Leverett," she cried, passionately, "I had a right to write it. What did Fred ever do for me but disgrace me and my son? What did my husband ever do but weave a story in my brain, so tragic and sad, so pitifully sad, that it is now a part of my very self? It was really he who wrote the story, and I am only having my due by giving it to the world. Why, really, Mr. Leverett, I don't believe there are many women who are capable of turning a sorrow into money so easily, do you?—who receive five hundred dollars for the story of their life? It is the only good thing that Fred has ever been the cause of, that I ever heard—"

"Do you remember, Mrs. Ellsworth," the editor interrupted, "what I repeated about the assistant editor? He said your story would make a 'tremendous hit.' We do not use that expression when we are speaking simply of a tragedy. The first part of your story is fully equal to the last; and I think I never read a prettier, sweeter description than you have made of your courtship and marriage. I happen to know it is true; but even if I did not, I should have mistrusted it, for only those parts of your story are well written where you are dealing with the truth. I am glad there was sufficient of that spark of genius in you not to allow your hatred of Fred to interfere with your memory of those things, and to cause you to see the fitness of introducing them purely from a literary point of view. But do you know, Mrs. Ellsworth," he continued, indifferently, as he arose and looked out of the window, "if I hated him as you do, I couldn't have written that. My very hatred would have made me forget all those things which had gone before. Why, even I am moved sometimes, when thoughts of the fellow come into my mind, to regret most heartily the cigars I used to smoke with him, and to wonder they didn't burn me. Of all mean, cowardly—

"Mrs. Ellsworth," he said, turning suddenly around, "what do you tell your boy about him? But, then, I know," he went on, without waiting for an answer. "You have always taken pains, of course, to let him know just what sort of a man his father was; and perhaps you are right. Why should the child be allowed to think, even for a little while, that his father's memory is unstained—only to learn the truth later, from the book his mother has written? Why bother about mentioning a few lovable qualities the poor fellow may have had, and so let him think his father was like other boys'? Poor little youngster! I remember the day he was born; Fred wrote me a note. I happened to come across it the other day in looking over some old papers, and I think I may have it with me."

The editor turned from the window, and, sitting down, drew a bundle of letters from his pocket.

"I can't understand how I happened to keep this," he said, reflectively, as he selected a crumpled envelope from the pile. "Men have written me such things before, and I have felt glad for them; and then that has been the end of it. I don't know why it was, unless— You can read it, if you care to," he broke off, handing it to her. "He seems to have loved the boy so from the very moment he was yours, and—he says some other rather nice things, too."

She was still standing by the mantel, and received the note mechanically, much as a little child will do a thing she is bidden, without exactly understanding why. Then there was silence for several moments, broken only by the heavy roll of a wagon outside, or the loud voices of passing men. He watched her as she read and re-read the note, thinking how young she looked, and how pitiful the whole thing was; contrasting her with the woman he knew four years ago, and wondering how in so short a time the lines could grow so sad about her mouth, and the shadows deepen under her eyes.

"I know you never loved him," the editor said, without giving her an opportunity to speak when she looked up: "your bringing out the story will tell the whole world that. And so far as that note is concerned," he added, as he arose to go, "I presume Fred wrote it under the excitement of the moment. Young fathers are apt to be rash. For instance, I remember one of the first things he did, that very afternoon, I think, was to rush down-town and buy you a pin; two gold hearts linked together, I believe—a little like the one you have on. He showed it to me, and said he should ask you to always wear it; and that you would understand what it meant. I believe it was something about his being sorry that he had been such a devil of a fellow, and that he would try to be a good father to the boy. Well, we know he was not!"

The editor had his overcoat on now.

"I told you that I did not know why I should feel that I must come here to-night, Mrs. Ellsworth. Your story is a good one, and, as I said, it shall be published whenever you wish. Oh, by the way," he added, going behind the screen, "I have brought you some French stories that we would like translated. I will leave the two packages, if you say so, and send an office-boy up to-morrow: if you should wish to return one of them, he can take it."

The editor waited for her to speak, but she said nothing; so he left her with the note still held in her hand, and a far-away look in her eyes.

"How long was I in there?" he asked of the coachman, as he stepped into his carriage.

"Thirty-five minutes, sir."

"And the last five minutes were the hardest of all," he said, half aloud, as, with a sigh of relief, he leaned back in the corner. "It seems, then, that it is hard, sometimes, for even an editor to be cruel. . . . I wonder," he added, reflectively, a moment later, "whether she will return the story, after all!"

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The Spectator

From one point of view, no more gruesome exhibition has ever been seen in New York than that of the instruments of torture from the famous Nuremberg Castle; from another point of view one finds inspiration and encouragement in it. That men could, in the name of justice and of religion, once have coolly devised and calmly manipulated these fiendish appliances seems a less significant fact than that within two centuries the world has utterly outgrown the use of these methods of ascertaining truth and satisfying justice. The fact that in our day one must pay an admission fee to see the rack and the thumbscrew and the iron brank which were mere daily commonplaces to our forefathers, furnishes testimony to our progress toward "sweeter manners, purer laws," of such weight that it cannot be shaken by an occasional atavistic outbreak of the old barbarism.

❀

People often speak of the interest taken in the newspaper accounts of prize-fights as a revelation of men's underlying love of savagery; but to the Spectator this interest is less interpretive of our real feelings than is the fact, of which he has happened to see two or three illustrations lately, that the sentiment in favor of stopping a street fight is stronger than the desire to see it go on. There was a time when the crowd that gathers at a casual fistic encounter thought its only duty was to see fair play and enable the combatants to "let the bad blood out" in the approved manner. Now there are almost always some determined peace-makers in the crowd, willing to risk their own safety to stop the brutality; and they are quite as likely to wear fustian as broadcloth. This practical demonstration of the growth of the Christ-spirit outweighs ten thousand times the significance of the second-hand interest which newspaper-readers take in what to most of them is a dramatic contest relieved of its sanguinary brutality through translation into somber printer's ink.

❀

The illuminated Scripture texts that one sees here and there, usually on the walls of the humbler class of homes, are sometimes selected with little discrimination; but the Spectator saw one the other day which he thought was genuinely felicitous. It was printed with a lead-pencil, in large letters, on a sheet of brown paper. The paper was pinned over the headboard of a pine bed in which sleeps a brave worker who is too apt to lie awake anxiously planning how to make ends meet for himself and others in these times of trial. It read simply: "*Take no thought for the morrow.*" This was indeed the right word in the right place.

❀

It was a delicate, dainty handwriting, that looked at first glance like copperplate, but with each succeeding glance more like an impression from an Assyrian tablet. After much study, the compositor "made sense" out of it. This was the sense: "Paul's declaration that he does not make merchandise of the word of God means that he does not exercise his profligate fondness for money." And when the proof came back, "profligate fondness" was discovered to be "prophetic functions"!

❀

Such queer flotsam occasionally drifts into a newspaper office from the Departments at Washington! The other day there came a three-hundred-page book on the subject "Packing Goods for Export." Of what earthly use could it be? was the natural inquiry. A glance through the book, however, showed a most interesting mass of information about American products and the way in which they are and should be transported to the markets of the world. We learn how Russian kerosene has displaced American in some countries because of its better packing, and how in other countries the American oil has crowded out the foreign article because of improved methods adopted by other shippers; we have pictures of bales of American, Indian, and Egyptian cotton, in which the American bales look much the worse for travel; there are suggestions as to packing lard for St. Helena, sewing-machines for Syria, and lobster for the Fiji Islands; and we happen on this amusing sentence in the section on Mozambique: "I have seen from four to eight native porters staggering along under the weight of a heavy case, which they were carrying between them on their shoulders, suddenly stop and drop it, jumping clear at the same time. Not only the package, but the contents, must be stoutly made to stand such usage."

❀

One of the Spectator's friends accounts for the oft-lamented decline of courtesy in street-cars and other public conveyances on this wise. Young men, he says, are coming to think of women as fellow human beings and not as targets for "chivalry." So, if a woman is young and in good health, there is no especial reason for off ring her a seat; but if she is old and feeble, or tired, there is every reason for so doing. The new courtesy, he says, is based on thoughtfulness for physical condition, and not on admiration for beauty. "When I have a seat in a crowded car," observes this young gentleman, "and an elderly woman enters, I make haste to give her my seat, especially if she is poorly dressed; but if a young and pretty woman comes in, I hesitate to give up my seat, knowing that such action will be regarded as inspired by gallantry rather than by kindness; and I have no use for the gallant or his view of life."

❀

The old-time gallantry toward women has undoubtedly declined with the growing self-assertion which characterizes the nineteenth-century woman; but it may be questioned whether real consideration and genuine politeness are not increasing. For genuine politeness is based on a feeling of sympathy for others, not on a desire to conform to the regulations of a code of etiquette in order to be considered a "gentleman." The Spectator noted a few weeks ago an instance of this innate politeness in a street-car conductor; and he heard yesterday of another instance. The narrator in this case had occasion to carry some fragile articles through a suburban town which is to New Yorkers a very synonym of Philistinism; and, getting on a crowded horse-car with his burdens, what was his surprise when one man offered to hold some of his perishable freight, and a minute or two afterward another man got up and said, "Take this seat, won't you? you might break that stuff." Such acts of genuine good-will go far to relieve every-day humanity of the charges of selfishness and incivility which are continually made against it.

❀

"Papa, I've found a slang word in the Bible," said the twelve-year-old hopeful of a ministerial friend of the Spectator, as he entered his father's study the other day. "Here it is." And the young philologist proceeded to read this passage from Isaiah xiv., 8: "Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no *feller* is come up against us." Such is the pervasiveness of modern slang that this sober termination of the prophet's rhetorical flight has probably for an instant puzzled many an older reader.

❀

The ticket-sellers in the large railway stations are men whose wits must be always on the alert, and who must have a great deal of exact information at their tongues' end. They must be equally ready to make out a complicated contract to carry a passenger to San Francisco, to sell a ten-cent ticket to Suburbanville, to tell when the next train goes to Hohokus, to change a fifty-dollar bill, and to detect a bogus nickel. They do these various things with an ease and a *sang-froid* that fill one with admiration. The other day the Spectator was in a line waiting to buy a ticket, when a man who had just bought one came running back to the head of the line and said to the ticket-seller, "I'll take that other dollar." "What dollar?" "You didn't give me the right change." "Let's see your change." The man put on the counter a silver dollar, a bill, and some small change, and said, "There—you see—" "Count your money again," said the ticket man, icily; "your ticket was $2.20 and your change is right." By this time the passenger saw that he had made one of those stupid miscalculations that all men except ticket-sellers make at times, and he colored, stammered out an apology, and fled. "Did that man get his dollar?" said the Spectator, sympathetically, when his turn came to buy a ticket. "Not yet," was the laconic answer from the human calculating-machine as he cast a lightning glance at the Spectator's money before passing out the pasteboard.

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The Home

An Unoccupied Field

The ability of women to attack complex questions is an acknowledged fact; that this courage and faculty enable them to do large service to the world is also an acknowledged fact. There are two questions that vitally affect the lives of women with which they have as yet not grappled successfully—those of servants and dressmakers. Both of these problems are forced upon the attention of nearly all women, but year after year goes by and the problems remain in their chaotic state. What complicates the situation is that the intimacy of women with the various philanthropic and charitable organizations brings them into relations with the very people who, on the surface, it would seem, would afford the natural solution of both problems—for themselves the demand for service, for the others the demand for wages or its equivalent. But the proper exchange is rarely effected. Lack of training is what prevents. The mass of people who stand in need of assistance are ignorant; they cannot render service for which living wages are paid. We need a great training-school, or schools, where the brains and muscles of those who could render services for which there is always a market should be trained. The one revelation that this winter has made has been the enormous amount of untrained labor there is in the world. The various organizations endeavoring to help the unemployed have found themselves almost helpless because there were people, families, threatened with hunger and homelessness, who did not know how to do any kind of work other than the roughest; hundreds of women—mothers of families—could not make the simplest garments. There is not a community where there are not more demands for skilled service than can be supplied. Women, who are the sufferers because of this condition, which is abnormal, should solve it by scientific methods of training. It should be impossible for a willing worker to be so untrained as to obtain only the lowest wages.

The one hope of the presence of women on Boards of Education is that they, realizing the two conditions, will create so strong a sentiment in favor of manual training that no boy or girl will leave school without at least elementary knowledge in manual skill. For the great mass who have passed beyond the school age, who are infants in knowledge, their hope lies in the women who are trying to devise ways and means of support for unskilled labor, combining to evolve from it skilled labor that will solve the problems of domestic service and dressmaking; and this can be done only as we have schools where training is free and board and lodging are furnished and paid for by a certain term of service, the product of which means an income to the school. Much of the dissipated energy, thought, and money of Americans could with advantage be used in the management of schools of domestic economy. Such schools would go far toward solving many of the problems that consume the energies of philanthropists and housekeepers.

Professor Hilton, of London, in his lecture on "Rest and Pain," says there are seven varieties of rest possible in disease: mental rest; bodily rest; a combination of these two, as in that most perfect state of rest called sleep; organic rest, as evidenced in the avoidance of exertion in cardiac disease, of talking in affections of the respiratory tract, and in limiting, so far as possible, the act of deglutition in affections of the alimentary tract by the substitution of enemata; local rest, as secured by change in the position of body or limb, the use of pillows, cushions, etc.; dietetic rest, by avoiding the too frequent use of food and drink; lastly, medicinal rest, in the relief of spasm by inhalations and the not too frequent administration of medicines to the prejudice of nutrients or stimulants. Professor Hilton lays it down as a rule that by a consideration of the manner in which these principles of rest may be best applied, in each special case of disease, are relief and comfort to be brought to the sufferer, and diseased action arrested.

Schooling Versus Education

By Jane Alden

"Knowledge is proud that he has learned so much:
Wisdom is humble that he knows no more."

Human nature is complex. It has many sides—physical, social, and moral, as well as intellectual. An education is a failure if it ignores any one of these. Yet for centuries we have been building up an elaborate system for the training of the intellectual element, leaving the others to struggle forward as best they may. The time has come to ask seriously whether the present methods of schools do not stand in the way of the best and most rounded development of the individual.

Teachers tell us that children can stand the physical strain of school if home life is regulated to meet the school requirements; but one asks, Why should the home life, which is the more important, be subordinated to the demands of the less essential and the temporary?

Here are all these strands to be woven together and harmoniously blended to make character; they must all be taken into consideration. The waking day of the growing child consists of fourteen hours; now, are not six or seven of these an undue proportion to be devoted to text-books? Is not the afternoon in the open air and the evening with friends as important to education as the morning in the class-room? A prominent New York physician said recently to his son's teacher: "Take my boy for three hours a day. From nine to twelve get from him all the brain-work of which he is capable. After that he belongs to me."

This father recognized the fact that no boy can apply himself to intense work for more than three hours, and that longer time with less application begets habits of mental dawdling fatal to success in life, while the prolonged confinement and absence of fresh air are a constant menace to physical well-being. If we include health, we shall all agree with Patrick that "naiteral parts is worth all the larnin' on airth." It is a pitiable sight in the city, the procession of spectacled school-children with their load of books, each one representing a half-hour of work in the house instead of play in the open air. Lessons are recited at school. They are learned for the most part at home. Parents pay three or four hundred dollars a year for the privilege of preparing their children to make a good intellectual appearance in the class room. How to learn is no part of the curriculum. The teachers are so hurried that they cannot take the time of the class to explain to the individual. They are too pressed to imitate the example of a certain shepherd who took time from the ninety-and-nine well-conducted sheep to go after the one that had wandered from the fold. Under the modern system the poor bewildered sheep must find its own way back to the fold, and work extra hours to make up for absence.

The ablest educators, many of them, sympathize with the parents in regretting the pressure both on teachers and pupils, but proclaim themselves helpless. They say they are only the turtles who are being crushed flatter and flatter every year by the college Atlases standing on them. The college faculties point to their A.B.'s, and justly observe that they cannot be accused of knowing too much. Yet we feel that something is wrong somewhere when a man at twenty-two or twenty-three years of age is only getting

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ready for the special training which is to fit him for his life-work, and when the thirty-three years allotted to a generation are often passed before the college man is a self-supporting citizen.

Flat heresy as it may seem, some one must be bold enough to stand forth and declare that the degree of "Bachelor of Arts" covers too much ground. It means *non multum sed multa.*

Relief to the schools must come from the top. Their curriculum cannot be simplified unless the demands for admission to college be simplified. Half the number of studies, and those thoroughly mastered, would make a more cultured community than we have now. One scientifically conducted course is worth a hundred unscientific "sciences" as a mental discipline.

The time now devoted to text-book education covers an average of ten years in school and four in college, and represents in cities a cash investment of five or six thousand dollars. This period is too long. It is an unnecessary drain upon the parental purse and a positive injury to the student. He is kept too long in a state of tutelage. His receptivity, too prolonged, becomes passivity. He is robbed of that sense of responsibility for himself and others, more valuable in its place than any other training. One reason for the youthful pessimism prevalent at our principal colleges is the absence of the necessity for exertion. Nothing dispels doubts of the value of life like working for a living. "Root, hog, or die!" is plain Saxon, but it takes hold on the college graduate with a vigor which he has never found in the classics.

The truth is that in education we are all Calvinists. We believe in schools and colleges as the prescribed means of grace, and if now and then one is saved to culture by other means, we regard him as the recipient of uncovenanted mercies, and consider him rather a dangerous example to the community. Yet we are sometimes forced to recognize the educational value of other agencies. When we look at the type of manhood produced early in the history of our country, when the college represented the high-school standard of to-day, it gives us pause. What has our modern system to show as results compared with the careers of Washington, Franklin, Hamilton, and Jefferson? Two of these men never entered college; one held the office of Secretary of State, another wrote the Declaration of Independence, at thirty-three—an age when our young men are just settling in life. Work as one of a community is a great educational force. "Don't read books," said the orator: "read men!"

The standard of morals and manners is discouragingly low in our colleges, as every football-match and boat-race evidences. Why is this? Because the boy has never known any tests but intellectual ones. He has never been taught to ask himself whether year by year he has advanced in notions of honor as well as of algebra, whether he has made progress in a knowledge of his rights and duties as a member of the family and the State, or in that carriage of mind and body which we call manners. Competition is confined to intellectual and athletic achievement. There is no ethical stimulus. A student deemed too young to conduct a course of study alone, and whom no one would dream of leaving to himself for the physical training before a boat-race, is left absolutely to himself as to the regulation of conduct, so long as he keeps out of the police-station. This is not a plea for supervision, but for some kind of stimulus, some strong personal influences, toward right living, such as Arnold supplied at Rugby, and Phillips Brooks at Harvard—personal magnetism making for righteousness.

The simplification of study would leave more time for this personal contact, and also for the consideration of questions of public ethics, which in our time so deeply need the influence of educated men and women.

The present system of education bears harder on women than on men, from kindergarten to college. The boy has a vigorous vitality, which constantly fights against his fetters. The girl is more sensitive, physically and mentally, and more influenced by desire for approbation. The discipline of school and college life is quite as necessary to her as to her brother, but she is less able to be hurried or worried. "Then," say the teachers, "let her take more time." This, of course, has the effect of postponing marriage, and introduces problems of the most serious nature. Putting aside all questions of the effect on public morality, the fact remains that the older two people are at the time of marriage the more difficult they find it to adjust their temperaments to one another. Habits are more fixed, character more rigid. If children are born of a late marriage, they are so far removed in age from the parents that there can be little sympathy and mutual understanding. That family life approaches most nearly to the ideal where the interests are in common and the education of all is going on at the same time.

This we are more apt to secure by lowering than by raising the college standard, since this will make possible an earlier independence for men, and earlier marriage for both men and women. We shall hardly lose in higher scholarship if we follow the example of Germany and separate the college from the university, throwing open every avenue to higher culture to those who can devote more time to its pursuit, but granting the degree of Bachelor of Arts to those men and women who have mastered a course of study such as could be finished by the average student at twenty, a course which should represent the rudiments mastered, the classics familiarized, and the love of study implanted. The pessimistic philosopher said scornfully of women that they wished to *know* everything, but to *learn* nothing. Let us rather aim to teach the joy of acquiring, and trust to the whole lifetime to perfect the work which at best, with any system, can be only begun in school and college. Then

> the heart
> May give a useful lesson to the head,
> And Learning wiser grow without his books.

A Suggestion from Abroad

The condition of the streets of New York City is always a subject of comment. Especially is this true of the streets through the market districts and the tenement-house districts. That the streets should be in such a condition, located as they are between two rivers, is always a subject of comment to foreigners. It would seem a comparatively easy matter to flood the streets every night. This was undertaken experimentally, with limited apparatus, by the Street-Cleaning Association, organized a few years ago. The following description of an experiment now being tried at Havre would seem to offer a partial solution of the question of sewerage in cities located near the sea:

A central station for the proper electrolyzing of sea-water had been established at Havre, on Quai Lombardie, near the Angoulême Bridge, and pipes in connection with it had been laid through all the streets of the St. François quarter, inhabited by some twelve thousand people of the poorest classes, and formerly the hotbed of every infectious disease. The electrolyzed sea-water forced through the pipes had, however, effected a marvelous change. The streets watered with the disinfecting liquid, by means of hose connected with the pipes, had lost that putrid odor which formerly made them not only repugnant, but an ever-present danger in the very center of the town. In addition to this, two of the most insalubrious houses in the district had been chosen by M. David, the town architect, for the application of the Hermite system to dwellings. One of them was situated No. 24 Rue de la Fontaine, and the other 35 Rue d'Edreville. A large tank, connected with the electrolyzed sea-water mains, had been placed at the top of each of these six-story buildings, and pipes from the tank carried down to flush the closets and sinks on the various floors. In the case of the house No. 24 Rue de la Fontaine, the now odorless water from the siphons of the closets and sinks was conducted through pipes to the street gutter, down which it ran some distance before it ultimately fell into the sewer. The object of this arrangement was to offer the public a constant, visible, and olfactory proof of the purifying qualities of electrolyzed sea-water. The disinfecting liquid, so to say, consumed the sewage matter, as well as the microbes it contained; and in passing along the gutters and through the sewers it contributed to the disinfection of both of them by the chlorine it still contained. With the Her-

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mite system, all the sewage-water could, without inconvenience, be allowed to flow into the sea, or even into rivers, for it purifies instead of contaminating them.

An Improvement

The Consolidated Gas Company of New York has put in operation a meter that is of especial value to the poor. The meter has an automatic arrangement whereby the consumer can pay in advance for the gas consumed. A quarter-dollar is dropped in the meter-slot, and the meter delivers gas until two hundred feet have been consumed, when the meter shuts off the supply. This would be a wise arrangement for use with a gas-stove controlled by servants. It would show them the money value of gas; many girls are extravagant through sheer thoughtlessness. A girl of unusual intelligence in certain directions could never be trained to be careful of the pieces of cheese left from dessert. One day she did the marketing when cheese was one of the items. She returned in an excited frame of mind, saying, "Why, cheese is eighteen cents a pound; I thought it was three!" It was then discovered that all the urging and comment on the cheese question had been considered most unreasonable. Knowing the cost, the girl became careful without any more urging. Often a little practical experience in buying will clear the haze from a servant's mind and make her see the relation between waste and cost.

The possibility of making a servant careful, or even one's self, by seeing the immediate cost of waste in the use of gas, should be seized at once.

Friendship Fund

Rents have been paid, food has been provided, hope has displaced despair, a consciousness of friendship has come to many a lonely heart, because there has been a Friendship Fund founded by the readers of The Outlook.

Previously acknowledged	$933 75
H. M. H., Bethlehem, Pa.	1 00
G. E. F., North Amherst, Mass.	5 00
E. H. B., New York	10 00
A. W. W., Tolland, Wyo.	1 00
C. C. R., Fargo, N. Dak.	10 00
Total	$960 75

From the Day's Mail

Dear Outlook:

I should like to supplement the recipe for bread made of entire wheat, given by "S. L. D." in The Outlook of January 6, with the following:

For one loaf take one quart of entire-wheat flour, one scant pint of warm water and milk, one-quarter of a compressed yeast cake, two tablespoonfuls molasses, one teaspoonful of salt. Mix and knead for four or five minutes. Set to rise at night. In the morning knead for a few minutes, divide in two parts, put in pan, and let rise till light; bake about forty-five minutes in a rather brisk and steady heat. A. P. S.

Dear Outlook:

For whole-wheat bread take four even cups of whole-wheat flour and one of plain white flour (before sifting), one-half cake of compressed yeast, one tablespoonful of butter (before melting), one-quarter cup of molasses. Milk and water to stir in lukewarm. This will make one loaf. To be beaten and stirred (not kneaded). Grease the baking-pan, let it stand in that till light, and bake. *

Dear Outlook:

I should like to send "S. C. B." my receipt for boiled Indian pudding, which is simpler than the one given in The Outlook of February 10, and more digestible. It is to be eaten with the best of all sauces for corn-meal pudding—maple sugar shaved into a bowl of thick, sweet cream.

One cup flour, one heaping teaspoon baking-powder, one teaspoon salt, one pint milk, two tablespoons melted butter or four tablespoons sour cream, three eggs, one small pinch soda, and enough corn-meal to make a stiff batter. Mix in the order given and pour into a baking-powder can or any covered can of convenient size. Set in a kettle in which is enough boiling water to come up nearly to the top of the can, place a weight on top of the can to keep it upright, and boil about two hours.

N. C. H.

Dear Outlook:

I have seen no response to the request of "B. W. L." for a game for an invalid. I would suggest the "Sectional Checkerboard Puzzle." It has proved fascinating to the invalids in our family, and has been lent to others with equal success. I hope "B. W. L." will give it a trial. I. E. C.

Dear Outlook:

Will any of your readers tell me whether it is possible to wash or clean the silk couch blankets which come from England, I think; they are loosely woven, in Roman stripes, usually.

J. K. B.

Picked Up

A policeman was taking a little boy to the station-house recently. The child was very small, very dirty, but not at all frightened; he carried a little red pail and a fire-shovel in his hand. "Poor little fellow!" exclaimed a lady. "His mother will miss him and find him when she wants the shovel," was the policeman's remark.

Professor Peck, the New York State Botanist, urges emphatically, in view of the number of deaths that have occurred from eating toadstools, that the children of the State be taught to recognize the edible mushrooms. According to Professor Peck, there are three hundred and fifty species of mushrooms growing in this State, and only seventy-five of these are edible. Professor Peck's idea is to secure an appropriation from the Legislature with which to send illustrated maps to all the schools in the State. He says that if the appropriation will not permit of having complete charts and books on mushrooms furnished to the schools of the State, at least a chart of the poisonous species could be circulated. His judgment is in favor of making the children familiar with the edible species rather than with the poisonous.

The importance of bathing is an acknowledged fact, but the when and how are not so well understood. M. Werthirmer, of Paris, has been making experiments, and gives the result to the public. He shows that a sensation of cold on the skin acts on the circulation of the lower part of the trunk, that is to say, on the veins, and also on the brain, in the same way as a mechanical or electrical stimulus of the sensitive nerves of the skin. This observation, it is declared, affords an explanation of the fact that a sudden immersion of the body in cold water after a meal, and while the process of digestion is going on, may be attended with danger; at such a time the abdominal system is the seat of intense physiological congestion, and the accumulation of blood in it is suddenly thrown back toward the nervous centers, and the consequence may be a disorder resulting in death.

To the lovers of tapestry the news will be welcome that on the banks of the Bronx River, in Westchester County, is a private establishment where tapestry is woven. These works, which are altogether under the supervision of Mr. William Baumgarten, are maintained because he believes that the art instinct and impulse, as well as the inventive genius, of this country can produce tapestries that will compare with any produced elsewhere in the world. He has succeeded in producing two tapestry curtains, seven feet six inches by three feet seven inches, that are said to be, by those who have seen them, marvels of beauty in color and design. Some of the workmen from a tapestry-factory that was under the patronage of the Queen, who were brought over here by Mr. Baumgarten, were the makers of these tapestries. One assurance that the art of tapestry-weaving will grow in this country is that Mr. Baumgarten has secured from certain orphanages boys who have shown natural aptitude for the art, these to become paid appren-

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tices, their wages increasing as they improve. The wonderful growth of the glass art industry in this country justifies the belief that tapestry-weaving will find here a field for employment as well as for improving the taste and art standards of the people.

Cale Partlo's Contract

By W. Bert Foster

The woods were in that unpleasant state of dampness which in New England is termed "mugginess;" for although the snow still lay in huge patches on the sheltered hillsides and in the hollows, the temperature was far above the freezing-point, and the drip, drip of the falling water sounded continuously as it splashed upon last year's rotting leaves from the snow-laden hemlock branches. The trunks of the trees were wet and discolored, as though the winter's snow had soaked so deeply into the great boles that it would take a multitude of summer suns to dry the trees once more. Even the squirrels, who are usually the most jolly and courageous denizens of the woods, were disgusted with this sort of weather, and remained snugly ensconced within their hollows in the oaks and hickories.

On the bank of the wide, shallow stream which sullenly flowed through the forest stood a man and a well-grown boy, each dressed in the rough costume of the lumberman. The boy carried a pike, such as river-drivers use to guide the course of the logs, while the man bore an ax on his shoulder, and in his left hand a slender birch pole, on which notches were cut at irregular intervals.

The man laid down the former implement, and with the pole measured the depth of the water and cut a new notch in the wood. His face clouded as he did so, and, a moment later, he flung the stick angrily from him.

"Two inches lower since yesterday, Cale, and the boys only cut the boom at Reefer's P'int this morning," he said, bitterly, as the boy picked up the discarded pole and examined the notches. "I never knew the water to go down so fast in my life as it does this spring."

"Can't we commence to-day, father?" asked the son, anxiously.

"Indeed we can't. It will be impossible to commence before the other drives are at least ten miles downstream; and even now they are finding a deal of trouble, the water runs so low. It simply means that I shall lose the whole contract."

"Won't Mr. Slocum let you send your logs down with the rest, as the stream is lowering so rapidly?"

"No; confound his pig-headedness! He's had trouble two years past in getting his logs out of the general lot, for his is the first mill on the river, you know, and there are several different consignments which go down this stream. So he put it in the contract this season that his logs should come down last and not be mixed with the others at all; and when I went to him last week and told him that I feared the river was lowering so fast that I should get stuck, he said that it was nothing to him—that I'd got to keep to my contract—the purse-proud, arrogant scamp! He's got me legally at his mercy, and my hands are tied."

There was nothing Cale could say to comfort him, so he remained silent.

"Of course all these logs will be left on my hands," Mr. Partlo continued. "They won't be worth half-price next year. It does seem as though everything has gone wrong for the past few seasons. I've been losing money ever since I bought this piece of land, and I almost wish now that it didn't belong to me. I've cut every bass-tree and poplar on the tract, and they're likely to bring me in little or nothing."

He spoke most bitterly, and at this conclusion picked up his ax and turned away from the river, leaving Cale to follow or not as he pleased.

Truly Mr. Partlo had cause for his despondent remarks, for he had purchased a large tract of forest-land in the heart of the Maine wilderness, the "stumpage" alone of which he had expected to reimburse him for his outlay; but reverses and disappointments had followed one another, season after season, until this iron-bound contract with Slocum, the paper-mill proprietor, seemed to be the climax of them all.

As a usual thing, the lumbermen and farmers cut and peel their bass and poplar trees early in the spring, when the sap is running up, as the bark is more easily removed at that time. In the fall the trees are "skidded" into huge piles and then sawed into four-foot lengths, in which shape the wood is sent to the mills, where it brings about four dollars and seventy-five cents per cord.

Mr. Partlo, however, had contracted to deliver the logs at the mill in the same shape that other timber is delivered at the sawmills, Mr. Slocum intending to do his own peeling and sawing. The latter's mill being the first on the river, he had bargained to receive his logs after all the other timber had passed, the saving of time involved in selecting his logs from among so many other consignments being considerable.

The process of making the wood into paper, after it is received at the mill, is most interesting. It is first split and sawed to a size about that of the common kindling-wood of which so much is sold by the bundle in the cities. Then these small blocks are run through machines that grind them, and then make the ground wood into pulp. A machine called a "digester" is then put into use, and in the digester the wood-pulp is mixed with sulphuric acid and steam, and afterward washed to remove the acid, and it is then ready for the real paper-making machines.

But with the stream rapidly going down as it was, it certainly looked as though the huge piles of poplar and bass-wood logs which lay on the banks would not be made into paper that year. Lumbermen are always dependent upon the spring freshets to "drive" their logs for them; but this year the thaw had set in so early, and the rivers had yet filled so slowly, that there would probably be many beside Mr. Partlo in misfortune. This latter fact, however, made the trouble no lighter for the Partlos, and Cale realized it as he wandered slowly along the edge of the shallow stream.

"I tell you what's a fact," he muttered, using his pike as a leaping-pole as he came to a narrow gully which cut into the river bank, "this is going to knock out that Bangor business for next winter, for father will feel so poor that he'll say he can't afford to fool away any more money on schooling. I wish he wasn't so opposed to my getting more learning than I can out of one of these back-woods school-houses. It's hard lines, I say!"

On the further side of the gully he turned aside and followed its course deeper into the woods. During the years past this ditch had been washed out by the melted snow as it forced its way to the river. It was several rods in length, and, just beyond the spot where it commenced, the land began to slope slightly in the opposite direction toward Marsh Pond, the surface of this body of water being at least six feet above the level of the river.

Marsh Pond was a shallow lake, but it covered a considerable area, and was a great place for ducks and other water-fowl later in the year. Its waters did not empty into the river which here flowed so near it, but into another stream fully ten miles away, the outlet being the tortuous channel of a sluggish brook. But as Cale stood upon the narrow strip of high ground between the end of the gully and the pool, an idea suddenly presented itself to his mind, the contemplation of which almost took his breath away. For a moment he stared out across the surface of the great pond, and then, tossing his cap into the air and catching it upon his pike, he uttered a shout of triumph.

He had solved the difficulty, and, clapping his cap upon his head again, he started off upon a run for the log house in which, with his father and the lumbermen, he had spent the greater part of the winter.

He found his father talking gravely with Jim Perkins, the boss of the gang of workmen that had been hired by Mr. Partlo at the first of the season.

"It's no use, Jim," he was saying. "They only cut the

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boom at Reefer's P'int this morning, and that's less than a mile below here. The river is going down right along, and there's no prospect of more water. I might just as well pay you and the boys and let you go."

"Wall, Mr. Partlo," said the old lumberman, who had long worked for him and was something of a privileged character, "this is jest erbout's I thought 'twould turn out soon's I heard that part of ol' Slocum's contract. Sez I, if it's low water in the spring, the boss is bit!"

"I see now, Jim, that 'twas a foolish bargain; but it never crossed my mind that Slocum would keep me to it if the river ran dry. But I reckon that he don't want the logs so badly as he thought he should. Well, what's the matter, Cale?"

"Father," exclaimed the excited boy, "what'll you give me if I can get those logs down to Slocum's mill after all?"

"What'll ye do—cart 'em down on ox-sleds, sonny?" asked Jim, laughing.

"What have you got on your mind, Cale?" inquired Mr. Partlo, with little interest in his manner. He had gone over the whole matter so many times that to him there seemed no possible way of keeping his contract with the exacting mill-owner.

"If I'll take the contract and put it through, what will you give me?" persisted Cale, shrewdly, yet laughing a little.

"The contract isn't worth the paper it's written on," said Mr. Partlo, bitterly.

"You're a gre't boy ter try ter beat yer daddy out o' money that way," added Jim. "What do you want him to give ye?"

"You know what I want, father," said Cale, addressing Mr. Partlo again. "I want to go to school at Bangor more than I want to do anything else in the world."

Mr. Partlo made a slightly impatient gesture.

"I know, I know, Cale," he said, hastily, "but it can't be while all these things are going wrong—you know that."

"Come, sonny, what's your idee?" pursued Jim, quizzically.

"If you know of any way of putting through this timber, you shall have the contract," said Mr. Partlo. "And I'll give you a hundred dollars and send you to Bangor to school all next winter."

"Hurrah! it's my contract, then!" cried the excited Cale. "Father, don't you own the whole of Marsh Pond?"

"Well, it's all on this land that I come nigh wishing I hadn't bought," replied Mr. Partlo.

"So I thought. Well, don't you know that the pond is all of six feet higher than the river? There's a gully leads right up from the river to within a rod and a half of the pond. A little ditching on our part would make the pond flow into the river, the river would be raised, and you can drive your logs!"

The two men looked at each other for a full minute in utter silence. All the possibilities of the scheme flashed across their minds, and by common impulse they turned and ran back over the track Cale had come, to the margin of the pond. In an hour the new outlet of Marsh Pond was planned, and the men set to work with shovels and "diggers." Before night the ditch was finished, a tight plank gate had been rigged to regulate the flow of the water, and all was ready for the drive.

"Cale," Mr. Partlo said, smiling broadly upon his son, "I'll put that hundred dollars in the bank, quick's ever I get to Bangor, and you shall go to school all next winter. I must say you've done a deal better with that contract than *I* did, and you deserve every cent of your reward."

Be on Guard

Every boy who has ever lived really in the woods and associated with guides, or with people who are accustomed to the woods, has been surprised at how many more things the woodsman can see in the woods than he can, and how alive everything is to the real woodsman. The fact that birds fly in a certain way is, he knows, for certain reasons. We are told that the Austrian Archduke Joseph was once saved during the war with Prussia from being surprised by the enemy by a gypsy who pointed to a large flock of birds flying southward. "Birds," the gypsy declared, "need sleep as well as men; they would not fly about unless disturbed. The enemy is marching over those wooded hills, and has frightened them." Three hours later that camp was attacked by the Prussians, but the Archduke repelled the attack, because he saw the wisdom of the gypsy's remark and was on guard. Coming along a country road over the mountains last summer, we saw a flock of sheep suddenly scamper up a hill as though they were frightened. We could look far down the road, and yet we could see nothing in the lot or along the road that ought to frighten the sheep. When the sheep reached the top of the hill they stood outlined against the sky, and gazed anxiously down the road. Evidently they saw what we did not. Suddenly there was a fearful war-whoop that made us jump and scream. Two small boys had been hiding on the ground behind a stone fence until we came opposite to them, and then they jumped up and whooped, to our great dismay and their great amusement. We all regretted then that we had referred to the sheep as stupid things, for had we all paid attention to their very great fright and uneasiness we should have known that there was some real cause of disturbance.

Library Table Answers[1]

1. Nicholas Nickleby. Dickens.
2. Diary of a Late Physician. Warren.
3. Ivanhoe. Scott.
4. The Pirate. Scott.
5. Oliver Twist. Dickens.
6. Rector's Family. Oliphant.
7. Red Gauntlet. Scott.
8. Middlemarch. Eliot.
9. Innocents Abroad. Twain.
10. The Light that Failed. Kipling.
11. The Colonel's Money. Lilly.

Answer to Puzzles

1. Application. 2. Jumbo. 3. Daisy. 4. Heat.

Familiar Quotations

A —— heart, —— the ——, showeth —— greatest —— in —— lowest ——.

—— is —— great ——; —— is —— greater. —— pampers —— mind; —— trains —— strengthens ——.

He —— is —— to —— upon —— owes —— to —— father's —— than —— that —— a —— deal —— him —— to —— father's ——.

Always —— from —— table —— an ——, and —— will —— sit —— without ——.

—— is —— soul —— wit, —— tediousness —— limbs —— outward ——.

Call —— a —— man —— business —— only, —— on ——; transact —— business —— go —— your ——, in —— to —— him —— to —— to —— business.

The —— manifest —— of —— is —— cheerfulness.

The —— that —— and —— and —— are —— at —— feet —— man —— flowers.

—— to —— alive —— your —— that —— spark —— celestial —— called ——.

—— is —— on —— principle —— all —— have ——.

If —— know —— to —— less —— you ——, you —— the —— stone.

[1] See The Outlook for February 24.

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For the Little People

Told while Knitting the Mittens

Cato, the Dog

There was a picture of a large brown dog hanging over the mantel in Grandmother's room. He was not a handsome dog, but he looked honest and faithful. A basket with a leathern strap for a handle swung from his mouth. One paw was placed on the rim of a hat beside him, which he was guarding.

Johnny was familiar with the picture, and he knew about faithful Cato, who had saved his Uncle Frank from drowning when a boy. Grandmother was never weary of telling stories of the old dog's wisdom and faithfulness. Every day she brushed the picture carefully with a feather duster. As she did so, she often gave it a loving pat with her hand, as if she were patting the old dog himself.

It was snowing hard the day that Grandmother was knitting Johnny's second mitten, and Johnny was again spending the morning in Grandmother's room.

Grandmother had roasted a large apple for him before the open fire, and placed it on a plate to cool. Johnny was waiting for it, rather impatiently.

"Grandmother, tell me about something while I am waiting," he said. "Tell me about Cato."

"I don't know as I can think of anything new about Cato," said Grandmother, thoughtfully. "I think you know pretty much all there is about him now."

"Wasn't he ever a puppy?" asked Johnny. "A real frisky little puppy?"

"Oh, yes," said Grandmother. "He was a frolicsome, playful little puppy when we first had him. All the children in the neighborhood were fond of playing with him. The boys taught him to jump, and he would jump over the back of a tall chair. Even when he was an old dog he would try to jump, to please the boys, as he did when he was a puppy. Poor old fellow! He suffered so badly with lameness at last that we had to have him killed. I didn't sleep any all that night, for thinking about Cato."

"You told me about his giving the alarm when the house caught fire," said Johnny.

"And how he pulled your Uncle Frank out of the water," added Grandmother.

"And how he used to carry Grandpa's dinner to him in a basket," said Johnny. "What else did he do?"

"Oh, he was always a faithful dog. One time a fishing-party went from our house and took Cato along with them. They had a wagon, and drove three or four miles through the woods. There was a lake there, and they fished all day, and had a fish-fry on the shore. Towards night a storm came up. They hurried off for home, and forgot their pail of fish.

"Poor Cato barked around the wagon, but he couldn't make them understand. He knew they were forgetting the pail of fish. They never missed it until they reached home. Then they remembered where they had left it, and they knew what Cato's barking had meant. Cato was nowhere to be seen. I knew the dog so well I felt sure he would never come home and leave the pail of fish behind.

"Sure enough, late in the evening there came a pawing and scratching at the door. I opened it, and there stood Cato, all wet and draggled and worn out, with the great heavy pail of fish in his mouth. He had brought it all the way through the woods, almost four miles. That was the sort of a dog that Cato was."

Grandmother rose, and with her handkerchief carefully wiped a speck of dust from Cato's picture.

"You see, Johnny," she said, "what a good thing faithfulness is, even in a dog. Cato couldn't talk, and couldn't understand people's talk as a boy can. He was only a dog, but everybody who knew him knew he would be faithful and trusty, and would never shirk anything that he thought it belonged to him to do. He set us all a good example. I hope it never can be said of my little Johnny that he wasn't as true and trusty as a dog. If a thing needs to be done, don't ever try to avoid doing it because it is tiresome or hard or disagreeable to do."

"Grandmother," said Johnny, "don't you want me to hold some yarn for you to wind?"

Grandmother smiled to see how well Johnny had understood her little lesson. Holding yarn was something he never liked to do.

"Not now," she said. "But you will have a chance to do it some other day."

"Grandmother," said Johnny, "I should like a picture of Cato to put with Mopsey and Thumbo. Do you suppose Uncle Frank would draw me one?"

Grandmother went to a drawer of her bureau and took out a little card photograph of Cato.

"We had him photographed before he was killed," she said. "I intended to give you one of the pictures when you were a little older. If you will be very careful of it, I will let you have it now."

"Yes," said Johnny, "I will."

The picture showed Cato with the basket in his mouth and his paw upon the hat, just like the larger picture. In fact, the large picture had been copied in crayon from the small photograph. Uncle Frank had done it for his mother.

A short time afterward Uncle Frank gave Johnny these verses upon Cato, to place with the others:

A trusty dog was Cato Gray,
Faithful to watch and kind at play.
He always did his honest work,
And never thought to sulk or shirk.

With head erect and waving tail
He bore his master's dinner-pail,
And round the house, when nights were dark,
Rang honest Cato's watchful bark.

But lives of dogs must soon pass by,
And faithful Cato had to die;
They made his grave beneath the hill,
And Grandma mourns old Cato still.

Johnny laid the photograph and verses about Cato with those of Mopsey and Thumbo. Seeing how much he valued them, his mother gave him a little box with a cluster of roses painted on the cover, in which to keep them nicely.

❀

Nettie's Birthday Gift

By Hal Hoyt

Nettie Wright was saving up money to buy her mother a birthday present. It was to be a beautiful blue ribbon to wear at her throat. But the heap of pennies in the little tin bank grew larger very slowly, and it would take a good many to buy the ribbon. There were three little brothers and two little sisters to share the pennies that Nettie's father brought home, and it seemed as if she would never get enough to buy the birthday present. But she did not give up hope until one day her father came home sick. Then she knew that her dear mother must do without the pretty ribbon. But still she resolved to make a present. This is how she did it. On the birthday morning she said to her mother, after breakfast: "Mamma, I am going to do all the work today, and you are to sit in the front room with papa and read to him. I can't get you what I was saving up for, so this holiday is to be your birthday present." So Nettie did all the housework that day, like the careful little housekeeper that she was. And Nettie's mother was happier than if a dozen blue ribbons had been given to her.

❀

A Young Lieutenant

Twenty-five years ago a little boy of ten years became a Lieutenant in the German army. He was the Crown Prince of Germany, and is now the Emperor. The other day his regiment, the Foot Guards, marched to the palace, and the Emperor, in memory or in commemoration of his entrance to the German army, presented each man in the regiment with a helmet like that worn by Frederick the Great. He made a speech telling the men how much he owed to the habits of obedience and order that he learned in the army.

❀

He Had a Price

It is said that a small boy employed in Marshall Field's book-store in Chicago asked his employer to increase his wages. "How much are you getting now?" he was asked. "$4.50, sir." "How old are you?" "Twelve, sir." "Why, my boy, at your age I was not paid that much." "Well," replied the lad, "maybe you were not worth it to the firm that employed you, but I think I am." We are not told whether he got the increase or not.

❀

He Did Not Look It Up

We sometimes laugh at little folks for using big words of which they do not know the meaning; but a minister in England recently prayed that God would annihilate the Queen and all the royal family, and he was tremendously shocked when he was told what annihilate meant, and responded that he truly loved the Queen and the royal family, but annihilate was the longest word he knew, and he thought he was honoring them by using it.

❀

Queer Money

In the County Clerk's office at Kingston, N. Y., there is a belt of wampum thirty inches long and three inches wide, made of tow and beads made from shells. At one time, when wampum was the Indians' only money, this belt was very valuable. In 1664 this belt was given by the Indians in ratification of a treaty, and has been preserved ever since.

❀

Sad!

Barney O'Coggan
He bought a toboggan,
And went out to coast on the hill;
But he soon tumbled off,
And came home with a cough,
And his grandmother gave him a pill.

—*Youth's Companion.*

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Sunday Afternoon

The Suffering Messiah[1]

By Lyman Abbott

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?—Luke xxiv., 25, 26.

Christ had died; and with his death hope had died out of the heart of his disciples. They had grown gradually to believe that he was the Messiah who had come to redeem the nation; but to the very last they had expected some miraculous deliverance of this Messiah: even while the scribes and Pharisees tauntingly cried out, "He has saved others, himself he cannot save: let him descend from the cross, and we will believe in him," they expected that he would save himself, that he would descend from the cross and by some great miracle attest his divinity. They had heard the cry, It is finished; they had seen the head droop down upon the breast and the long hair fall over and veil it, and they thought that indeed all was finished; and all they could say afterward was, "We trusted this had been he who should have redeemed Israel." And so, with hope dead and love crucified, two of them walked in tears and darkness to Emmaus, when a stranger met and fell into conversation with them, and they told him this their despair, and this was his answer: You have not pondered well the Old Testament, your heart has not been quick to receive its lesson, you have been unpondering readers and slow in vision, else you would have known that the Messiah cannot deliver the world except through suffering, else you would know that it is necessary that the Messiah should suffer that he might enter into his glory. If they were indeed unpondering men and slow of heart, what shall we think of ourselves if, after all these centuries of Christ's revelation, we imagine that the suffering of Christ was a mere incident, a mere accident, a mere chance; that he came to teach the truth and set an example, and we are saved by the lesson of this teacher and by following in his footsteps, but that the suffering was merely an incident, that he happened on a wicked epoch, happened to stand face to face with designing men, and so died a cruel death, as other men have died cruel deaths, and that is all?

It was necessary that the Messiah should suffer: for the world is redeemed, not by teaching, though that helps, not by outward living, though that is valuable, but by life-giving; and life-giving always means suffering.

He could not have come into the world and not suffered, for the world is a world of suffering. The bird that flies far above the battle-scene and looks down upon the carnage does not enter into the battle-field. And if this Man had come and walked the earth, divinely sent, and no sorrow had entered his heart, and no tears had come to his eyes, he would not have known life at all. For we are born to sorrow, as the sparks fly upward, and no man enters into life that does not enter into sorrow. A man of sorrows, and acquainted with grief! He would not have known man if he had not been a man of sorrows, and acquainted with grief. For sin and suffering combine to present to us the problem of our lives. How to meet them, sin assailing us with strong temptation or with cruel malice, suffering wounding us in our hopes and loves, by life and by death, at home and abroad—this is the chief problem of our lives. And an Exemplar would leave us without an example in that in which we need an example most if he were not a Sufferer. No one can say to the children of men, Follow me, if he always rests in green pastures and leads beside the still waters. He must also walk with us through the valley of the shadow of death.

Christ would have won no victory over sin if he had not suffered from sin. There can be no victory without battle, and no battle without pain. By submitting to the inflictions of sin he conquered sin. Sin is not truly conquered until it is driven out of the heart and out of the life, and a new life put into the life and a new heart put into the heart. There is no conquering of sin except by saving the sinner from his sins. Christ did more to vanquish treachery by submitting to the treachery of Judas Iscariot than he ever could have done by averting or conquering it; and from that day to this not only has the name of Judas Iscariot been a hissing and a by-word, but the treachery that was in the heart of Judas Iscariot, whenever it has shown itself in friend against friend, in patriot against nation, in man against his fellow-man, has been the mark that Christ put upon it, by his quiet endurance of that treachery. He could not have been a Saviour from sin if he had not been a suffering Saviour. Sin lies in the will, and there is no conquering of sin until the will itself is changed.

Look for one moment how we treat sin, then how Christ did. We laugh at it. The little child raises its tiny fist and strikes at the mother, and the mother laughs. The drunkard goes reeling down the street, and the boys flock after him and laugh at him. We think sin funny. Oh, if we could realize the blackness of it! Fools and blind, that we ever see anything to laugh at in sin! Or we shut our eyes to it and go our way, seeking to banish it from our regions. The sins that are perpetrated in our circles we palliate, excuse, justify, entitle with mild names; and the sin we really count sinful we banish to the East Side, and we live on Fifth Avenue; and we think we have gotten rid of sin. Or we veil it with our careless optimism. We own that it exists, but we say that evil is but good in the making; we sleep our sleep, and say, Growth and time will cure all things; this slavery will die as the country grows larger and stronger: but it grows with our growth and strengthens with our strength, until at last it costs us blood. We look on corruption at the polls and say, It will die as the country grows larger and stronger; but it grows worse as the country grows larger and stronger. By and by sin rises up and strikes at us; we feel its blow, and then we laugh no longer, and we shut our eyes no longer, and we veil it no longer with a pleasing optimism. We are angry with it, we will punish it, and so we think to cure it by wrath and penalty. As though an angry punishing ever cured wrong or banished it from the world, or did aught but make it worse! Or perhaps we get far enough in our spiritual development to see that sin is sin, and try to cure it, but without suffering for it. The minister sits down in his comfortable study with pen in hand, to write a splendid sermon on the sinfulness of sin, and comes into the pulpit and reads his essay, and he expects that it will have some influence in banishing sin from the world. O fools and blind! Or a congregation of Christian people gather together in a luxurious church, with a beautiful choir to lead in their music, and eloquent speakers to fascinate with their words, and expect to overcome sin in the world by conventions and conferences and platforms and resolutions. O fools and blind! Hoping to cure sin without suffering for it! No! not by laughter, not by ignorance, not by optimism, not by wrath and punishment, not by unsuffering teaching, is the world ever to be redeemed. This missionary who looks across the ocean and sees ignorance and superstition, child-murder and wife-beating and all cruelty, and longs to do something to help, something to relieve, something to take the burden off from these people, and goes and plants himself in the midst of that population and takes the evil and burden upon his own soul—he has done something. This man who goes to the East Side, leaves his pleasant home and plants himself in the midst of an ignorant and unkempt population, chooses them for his guests, takes them into his life, receives them as his companions, makes of them his society, and bears the burden of their sin—he is doing something for the world's redemption. The mother who has tried talking, and talking has not done any good, who has tried serene living, and serene living has not done much, until at last the evil of her son enters like the iron into her soul, and she, alone and in her closet, agonizes and weeps and prays, and thinks she is not doing anything, now first is beginning to do something. For, though her boy never sees the tear glistening on her cheek, and never hears the

[1] Sermon preached at Plymouth Church, Brooklyn, N. Y., Sunday morning, March 4, 1894. Reported stenographically by Henry Winans, and revised by the author.

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prayer that goes up from her agonized heart, he knows the difference, and he begins to feel only when she has begun to suffer with him and for him and in him.

Let me borrow an illustration from our recent life. A man grows up, boy and man, in a civilized and cultured community, and begins to manipulate the ballot-boxes; and we shrug our shoulders, and laugh over his tricks by which he runs the vote up from hundreds to thousands, and casts it first for this party and then for that party; and then we shrug our shoulders and say, All this will pass away; it is one of the incidents of democracy in the early times. At last the vice that has been winked at and smiled at gets so strong and so resolute that it strikes a blow at us with flagrant fraud and open violence, and we rise in our wrath and put our hand upon McKane, and we put him in State's Prison; and then we say, Now we have done great things: we have conquered corruption. And one newspaper gets up here, and another gets up there, and they clap their wings and crow and cry, We have done it. Done it! We have hardly taken the first step. Not until we say, This McKane is a product of our own American civilization; we have helped to make him; our own indifference and carelessness were the sins in him and in his deeds; not until we bear the shame and the sin and the disgrace of him on our brow and in our own heart; aye, not until the men that have not sinned, not until the men that have lifted up warning voice day after day, and month after month, against this corruption, not until they see in this man their brother man, and therefore in his shame their shame, his disgrace their disgrace, his stripes their stripes; not until, by penalty justly deserved and redemptive love sorely needed, he and such as he are made good, pure, honest, and true, using all the strength that is in them to make for a government that shall be honest and right and pure and true—not until then shall we have begun to cure the corruption that we now think we have escaped because we have put it behind prison doors.

Oh, my friends, the Gospel of the Lord Jesus Christ is not that God was angry and was going to punish the world, and because he was angry and Christ stopped him. The father that gets angry with his son and punishes his son because he is angry is a brute, and the stronger the father the worse the brutality. Nor is it that God was bound and helpless, manacled by his own laws, and Jesus Christ came into the world to loose his manacled wrists and satisfy his law and set him free to pardon. He was always free to pardon. Jesus Christ came into the world to save the world from sin, and there is no way in which the virtuous soul can save the sinful soul from sin without taking that sin upon itself and knowing the shame and anguish of it. And that he did. He came to show the love of a Father that always loved his children with a cleansing and reforming love; he came to show to us that the Eternal Father always suffers with our suffering, and always is shamed by our shame and sin. He could not come to manifest God and not teach, for God is a teaching God; he could not come and not live a godly life, for God is a living God; he could not come and not suffer for your sake and mine, because God is a God of suffering love. Why do I say suffering love? There is no love that does not suffer so long as the loved one suffers. No father can pretend to love his son and be unsuffering while his son is in the throes of anguish; no mother can pretend to love her child and not suffer while her son is in sin. Suffering love!—there is no love that does not suffer, and God is love. God comes into the world, not that he may put sin behind prison bars and go his way and leave his children caged and sinful: he comes that he may pour out his life into the life of his children by his suffering, and may redeem them and bring them to himself.

New York City pours out its filth into the rivers on either side of it, and the great ocean sweeps in its tides up the North River and the East River and takes the sewage and bears it out to the sea and buries it therein, and it is seen no more. Jesus Christ is the inlet through which the infinite love of God pulsates, taking upon himself all the vice and iniquity of humanity and bearing it out and burying it in the depths of the ocean forever.

The Religious World

Church Union Again

The subject of the organic unity of the Church seems to be fast assuming far more importance than even the most sanguine could have expected a few years ago. The Episcopal Church has issued its famous Chicago-Lambeth Articles, and the Church of the Disciples has issued its three articles looking toward the unification of Christendom—namely, "the Primitive Faith, the Primitive Sacraments, and the Primitive Life." These were attracting comparatively little attention, except in select circles, until Professor Shields, of Princeton University, prepared his remarkable paper on "The Historic Episcopate." The reading of that in various centers started discussion anew, and now our religious papers are full of the subject. It must not be forgotten that this question is far more prominent in England than in this country. The Reunion Conferences at Grindelwald and Lucerne and the influence of the "Review of the Churches" have helped much to bring it into prominence. Then the Free Church Congress, in which most of the Nonconformist bodies are represented, is a distinct step toward Church union, since it furnishes a common ground on which the various Dissenting denominations co-operate. This subject is very conspicuous in the religious publications of the present month. The "Examiner," one of the most prominent of the Baptist papers, has an editorial entitled "The Baptist Ultimatum," in which it says that the Baptists regard what they call "believers' baptism," namely, baptism by immersion on confession of faith only, as a *sine qua non*. Unless that be distinctly recognized, there could, it holds, be no step taken by consistent Baptists toward Church union. And now two symposiums on the same topic are presented to the public. One is in the columns of the "Independent," in which a large number of Bishops of the Protestant Episcopal Church of the United States express their thought concerning "ministerial reciprocity," the particular question being whether the cause of Church union would not be materially advanced if there were interchange of pulpits between the Episcopalians and other denominations. Almost without exception the Bishops declare that this would be impossible. They recognize that the question is a fair one, but "reciprocity" with those who do not accept the episcopate to them seems out of the question. They claim that "the Historic Episcopate is an institution of divine authority," and as such is embedded in the constitution of the Church. "It is a trust from God, and must not be betrayed." We quote now from the "Independent." They say:

> 3. To give it up would be to surrender a central ground of unity. Unity had its beginning in the College of the Apostles; it is to be regained and restored by the College of the Episcopate.
>
> 4. Such a change would break the unity which exists between the Episcopal Church and the other branches of the Anglican communion.
>
> 5. It would put the Episcopal Church out of harmony with four-fifths of all who profess the Christian faith.
>
> 6. In the language of Bishop Clark, "If this fence comes down, all the fences must go."

These letters will help much to clear the air. The Bishops regard the Historic Episcopate in the same way that the Baptists regard Believers' Baptism. If, then, there is any organic Church union including these two sects, it is clear that it must be on the basis of the Historic Episcopate and Believers' Baptism. Whether the acceptance of those two articles is desirable is a question which will be differently answered, but until there is a marked change there can be no union without the acceptance of those two conditions. The Episcopalians must become Baptists, and the Baptists must become Episcopalians. We do not see that this would involve any sacrifice of principle on either side if it were judged expedient. It is much to get the ultimatum of two prominent denominations on this subject. If other denominations in some way would give to the Christian world their ultimatum, we might hope soon to discover what it really is that divides the Church.

More Voices on the Historic Episcopate

We have said above that there were two specially significant utterances on the Historic Episcopate as a basis of Christian union which have appeared during the present

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month. The second of these is in the "Review of the Churches," published by the Christian Literature Company, New York. That magazine contains a symposium of eighteen articles on the organic unity of the Church, as presented in the paper of Professor Shields. It is a far broader discussion of the subject than that in the "Independent," since to the latter only Bishops of the Episcopal Church contribute, while in the "Review" there are contributions from representatives of many denominations. Among the writers may be mentioned: the Rev. Drs. W. R. Huntington and H. Y. Satterlee, of the Episcopal Church; Lyman Abbott, W. H. Ward, H. A. Stimson, and George A. Gates, of the Congregational Church; George Dana Boardman, of the Baptist Church; T. L. Cuyler, J. H. Ecob, Gilbert Reid, and others, of the Presbyterian Church; B. B. Tyler, of the Church of the Disciples; George R. Crooks, of the Methodist Church; and J. J. Sinnott, Vice-President of Seton Hall, of the Roman Catholic Church. We know of no other article which gives so good a view of the way in which the subject is regarded by members of different communions as this in the March number of the "Review of the Churches." One thing especially impresses us as we read, and that is that so large a number of the representatives of other denominations than the Protestant Episcopal seem to misunderstand what is involved in the Historic Episcopate. It is regarded as an invitation on the part of the Episcopalian and Anglican Churches for all other Churches to unite with them, whereas the express contention of the advocates of the Lambeth Articles is that the Historic Episcopate belongs to the whole Church of God, and that ordination by the Moravian, Greek, or Roman Catholic Bishop is as valid as that of the Anglican. Another point on which they place emphasis is that they do not expect others to accept the Prayer-Book, or any form of liturgy, or, indeed, to surrender in the least any form of church polity now held. They claim that the episcopate may be operated in perfect harmony both with the Presbyterian and the Congregational systems. We are not prepared to give our approval to the positions taken by Professor Shields in his paper, and we are by no means convinced that the formal unity of the Roman Catholic Church is any more real than that of Protestantism. We believe that in things pertaining to the "kingdom" the growth must be from within outward, from that which is spiritual to that which is natural. On the other hand, we believe that it is high time that the divisions, the scandal, the waste, and the misrepresentation of Christ caused by our rivalries were fully appreciated, and steps taken for their immediate eradication. As honest, fair, manly, and Christian contributions toward the solution of the problem which faces the Christian Church in our time, we commend most heartily the careful consideration of the Chicago-Lambeth Articles and the Articles of the Disciples of Christ. Nowhere are these subjects so clearly and strongly treated as in the paper of Professor Shields and in the symposiums to which we have referred. The problem will not be quickly solved, but something is gained when it is faced. We think that all will agree that with the growth of the modern city, the importunate appeals for the Gospel which come from foreign lands, the rising portents of revolution in many nations, and the demand so universal for a better social order, the Church of Christ should be so united and compacted that it may lead wisely to those things which make for righteousness, peace, and the establishment of the kingdom of God. No more important issue faces the Christian Church. Christians must be one before the world can be converted, and yet any unity which is not vital and the result of growth will cause more dissension than it will heal.

The New Movement in Missions

We are especially impressed with what we have recently seen concerning the "Stewart Missionary Foundation for Africa" in Gammon Theological Seminary, at Atlanta, Ga. As our readers will remember, Gammon Seminary is under the direction of the Methodist Episcopal Church, and, with Atlanta University and some other institutions of similar kind, is making Atlanta a center of education for the colored people. The Rev. William F. Stewart, of Illinois, has recently, with rare discrimination, provided for a foundation in connection with that Seminary, the chief object of which shall be the promotion of missionary work in Africa, as far as may be in a way that will be helpful to the self-supporting work already undertaken by Bishop William Taylor. The general idea is for a training-school for missionaries to be conducted in connection with the Gammon Seminary. The hope is not only to make this a training-school for missionaries, but also "a center for the diffusion of missionary intelligence, the development of missionary enthusiasm, the increase of missionary offering, and, through sanctified and trained missionaries, to hasten obedience to the great command to preach the Gospel to every creature." We do not notice any definite statement as to whether this is a school for colored people only, but presume it will be chiefly if not altogether for them. And there is a peculiar fitness in this plan, for there is little doubt that thoroughly devoted and consecrated colored men will make the best missionaries to Africa. There will be no race prejudice against them, as there probably would be in many sections against white people, and it will give them a consciousness of doing something for their race. We shall watch with interest the progress of this work. The plans seem to be very wise, and Mr. Stewart has set a worthy example in co-operating with an institution already in existence rather than insisting on founding a new one. We verily believe that there is no need of a single new college or theological seminary in the United States. All the work would be better done in connection with institutions already existing than by starting new ones. Not more colleges and seminaries, but greater facilities in those we now have, ought to be the endeavor of those who have means to give.

The First Congregational Church in Albany, N. Y.

The call of the Rev. J. Brainerd Thrall, late of Salt Lake City, to the pastorate of the First Congregational Church of Albany deserves more than passing mention. Mr. Thrall is the fourth pastor in the history of the church, the first having been the venerable and venerated Dr. Ray Palmer, who held that position for sixteen years from 1850. He was followed by Dr. William S. Smart, who was succeeded by Dr. James McLeod. The special prominence of this church among the churches comes from the fact that in it was held the Albany Convention, which may almost be said to be the first distinct manifestation of denominational self-consciousness on the part of the Congregationalists of the United States. Before that it had been supposed that all Calvinists east of the Hudson River would be Congregationalists, and all west would be Presbyterians. Gradually, however, there had been growing with the growth of the country Congregational churches in New York State and in what is now the interior. They were scattered over a large section of the country, and without any very close relations one with another. The Albany Convention welded together the scattered churches, developed a denominational *esprit de corps*, saw the beginning of the Church-Building Society, and was really the event from which dates the great growth of the Congregational churches in recent years. The new pastor of the Albany church, after an honorable service in the far West, returns to the East. He will be attended in his new field of labor by the best wishes of a very large number who will not forget the part which the church of which he is now pastor has played in the development of Congregationalism in the United States.

How to Fill a London Chapel

This is the question which the Rev. Hugh Price Hughes, the great London Wesleyan, and the leader in the "Forward Movement" in his denomination, undertook to answer in a recent address before the Wesleyan ministers of London. It should be remembered that the speaker is a man who has solved the problem. Among the most successful men of our time must undoubtedly be counted Hugh Price Hughes. The great St. James's Hall movement at the West End is under his direction, and he, perhaps almost more than any other, is the representative of what is known as the "forward movement in city work." In beginning his address he quoted Dr. Parker, saying that "the first business for the preacher is to prepare himself." He then said that it did not follow that because a man had been successful in the country districts he would have like success in London.

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He held that "in London the man is everything and the system nothing." London is so vast and cosmopolitan that it cares nothing about a system. "Let a man be a man in the highest and best sense, and he has a chance in London such as he has nowhere else in the world." "The minister should be before his own people at least once every Sunday," and he thinks that had better be in the evening than in the morning. Preaching is a matter of great importance in London. He quoted Mr. Spurgeon as once saying concerning his own large audiences: "I fill the pulpit, and the people fill the pews." The old ornate style of preaching has gone out, and manliness and directness are demanded. "The address must be concrete. It must present the living Christ. It must be tender, and it must be up to date." "There has never been such opportunity for true preaching as to-day." Going from the preacher to his surroundings, he emphasized the importance of having them attractive and comfortable. Mr. Spurgeon once said that "no one was ever converted when his feet were cold;" and Mr. Hughes adds—"nor when his head is too hot." The highest and most influential people should be ushers. That gives the illustration of the stronger serving the weaker. He advocated "after-meetings" for every service, and said that frequent conversions ought to be expected. He claimed to know London well, having spent most of his ministerial life in it, and declared that he was never more hopeful of the work in that city than now. These suggestions from one of the most eminent and useful men of our time are well worth study. Not every man who succeeds in the country can succeed in the city. City congregations are not, as a rule, made up of as thoughtful people as those in the country districts. Those whose chief reading is the newspapers must be first held and then helped. What Mr. Hughes says concerning London is equally true concerning New York and Chicago.

A Degree Well Bestowed

The Chairman of the Congregational Union of England and Wales for the current year is the Rev. George S. Barrett, of Norwich. Mr. Barrett is one of the most highly honored and esteemed ministers in Great Britain. His whole ministerial life has been spent in Norwich, the chief city of East Anglia, where he has made for himself a place like that which Dr. Dale holds in Birmingham and Dr. Berry in Wolverhampton. No ministers in the metropolis have greater influence or are doing more excellent work. Mr. Barrett has published several books, and has prepared the best English hymnal. His address before the International Congregational Council will be long remembered by all who were privileged to attend that meeting. When Mr. Albert Spicer, M.P., retired from the chair of the Congregational Union, Mr. Barrett was chosen as his successor, and he will preside for the first time at the meetings to be held in May. His great work as a Christian minister, and his noble service to English Nonconformity, have been still further recognized by the recent bestowal upon him of the degree of Doctor of Divinity by the University of St. Andrew's. The various English papers, with remarkable unanimity, recognize the fitness of this honor.

The China Inland Mission

The friends of the China Inland Mission thronged Exeter Hall, in London, early in February at a great farewell meeting to missionaries. The report has just reached us, and the work of this mission is so well known, and the interest in it so extended, that we are sure our readers will be glad of a brief account of the meeting. The Rev. J. Hudson Taylor occupied the chair, and he, with several others, is soon to return to the mission field. In the course of his address Mr. Taylor mentioned the following facts: During the year 1893 eighty-six new missionaries have been added to the field in China, and one hundred more are desired. There has never been a time when more members have been baptized, or when a greater number of candidates applied for admission to the churches. The income of the year, notwithstanding the financial depression, exceeded that of the previous year by £7,500, a fact well worthy of emphasis in these times when most of our missionary societies are issuing such pitiful appeals in behalf of their depleted treasuries. No one of the missionaries on this field has died. The work of these missionaries is not simply preaching the Gospel, for they minister to bodily needs as well as to those which are distinctly spiritual. Among the great leaders in this work are Dr. Grattan Guinness and Dr. Harry Guinness, whose work in the cause of missions is well known in all parts of the world. The China Inland Mission has won for itself a distinct place in the appreciation and affection of the Christian Church.

Gleanings

—Mr. B. Fay Mills, the evangelist, is to occupy the pulpit of the Brooklyn Tabernacle during the five months of Dr. Talmage's absence.

—The Rt. Rev. John Adams Paddock, D.D., Missionary Bishop of Olympia (Protestant Episcopal), died at Santa Barbara, Cal., Sunday night, March 4, having been stricken with apoplexy. Dr. Paddock was consecrated Missionary Bishop of Washington, December 15, 1880. Few men had a higher conception of his office, and his devotion to the missionary cause was extraordinary.

—The Rev. Dr. George Lorimer, pastor of the Tremont Temple Church of Boston, has not yet decided whether or not to accept a call from the Epiphany Baptist Church of New York City. Dr. Lorimer said to a reporter: "I shall give the call consideration, and reply to it in due time. I cannot say that the call was unexpected. It was not, however, desired. I am quite well acquainted with some of the people of the Epiphany Baptist Church, and I value their friendship highly."

—The thirteenth international Christian Endeavor Convention is to be held in Cleveland, O., July 11–15, 1894. Cleveland Endeavorers are hard at work laying plans for the proper care and entertainment of the expected thousands, and expect anywhere from 25,000 to 40,000 delegates. Norman E. Hills, 372 Sibley Street, Cleveland, O., is Chairman of the Entertainment Committee. Up to date, ten thousand applications have been received from those who wish accommodations. Several States have been assigned headquarters.

—Says the New York "Times:" "The Rev. Thomas K. Beecher, of Elmira, has published a note of thanks to sundry and divers friends to him unknown by name with one exception, in which he says: 'As I emptied my pockets on my return from the birthday reception, I was simply astounded to find a new account opened for me in the Chemung Canal Bank, and I am afraid to tell you or let my faithful secretary know how much it was, lest you begin to fear that, like some trusted bank officer, I may fall into temptation and run away to foreign parts to wallow in luxury and forget my duties.'"

Ministerial Personals

CONGREGATIONAL

—M. J. Allen, of Littleton, N. H., has resigned on account of his wife's ill health.

—James L. Hill, of the Second Church of Medford, Mass., has resigned, and will take up literary work.

—J. S. Merrill, of the Second Church of Portland, Me., has resigned.

—W. H. Johnson has resigned the pastorate of the First Church of Billerica, Mass.

—W. F. Ireland, of the Yale Seminary, accepts a call to Columbus, N. Y.

—Clarence S. Sargent was on March 1 installed as pastor of the Central Church of St. Louis, Mo.

—J. W. Fifield was ordained and installed as pastor of the Covenant Church of Chicago, Ill., on February 27.

—Bernard Copping accepts a call to Acton, Mass.

—W. T. Brown, of the Yale Seminary, has received a call to Madison, Conn.

PRESBYTERIAN

—John E. Bushnell, of Rye, N. Y., has received a call from the Madison Avenue Church of New York City.

—S. F. Hershey, of Washington, D. C., has received a call from the Columbus Avenue Church of Boston, Mass.

—J. S. Nichols, of Dayton, O., has received a call from the Sixth Church of Pittsburg, Pa.

—T. L. Van Norden, of New York City, has received a call from South Salem, N. Y.

OTHER CHURCHES

—Melville Boyd, rector of All Saints' Church (P. E.), Brooklyn, N. Y., died on March 3, at the age of forty-four.

—C. G. Adams accepts the rectorship of St. Paul's Church (P. E.), Jeffersonville, Ind.

—W. W. Mills has resigned the rectorship of St. Barnabas's Church (P. E. Camden, N. J.

—G. M. Wilkins, assistant rector of the Church of the Ascension (P. E. New York City, has resigned and will become assistant in St. Andrew's Church, of the same city.

—Henry Vehslage, for thirty years pastor of the Reformed Church at Irvington, N. Y., died on March 4.

—Lewis E. Pease, of Abington, Mass., has received a call from the Shawmut Avenue Universalist Church of Boston.

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Books and Authors

Recent Literary Studies

The broadening and, we are glad to add, the deepening interest in literary study is evidenced by the increasing number of books on various aspects of literature—historical, biographical, and critical. These books, many of them from very competent hands, are multiplying at such a rate that the time is not far distant when almost every nook and corner of literature will have been searched, and the student will find ready to his hand a guide to any section of the great field. Among the latest and most important of these literary studies is Professor Jebb's "Growth and Influence of Classical Greek Poetry."[1] It is one of the fortunate results of such a foundation as the Percy Turnbull Memorial Lectureship of Poetry at the Johns Hopkins University that it not only makes it possible to secure courses of lectures from most competent men, but that it also makes possible the preparation and publication of those lectures in book form; so that such a foundation is continually furnishing conditions for the production of works of genuine criticism and scholarship. Professor Jebb has long been well known to American literary students, and the excellence of his discussion of Homer is sustained in this course of lectures, dealing broadly with the literature of the Greek race. The theme invites accurate scholarship, historical imagination, and literary insight. All these qualities are to be found in this volume, which, if not markedly original, is comprehensive, sympathetic, and extremely interesting. For Professor Jebb interprets the Greek literature as an expression of the life and mind of the Greek race. He brings out clearly its historic continuity, indicates the relation of its various stages to historic conditions, and fills in the general historic background. His book is a constant comment upon Greek character and genius as illustrated in Greek art, and he has happily brought out the spirit and methods of the different forms of the literary art as practiced by the Greeks.

Beginning with a very interesting chapter on the distinctive qualities of the Greek race as expressed by Homer, Professor Jebb points out the characteristics of Greek epic poetry as developed in Homer and Hesiod. He follows the long course of Greek lyric poetry culminating in Pindar, whom he discusses at length. The Attic drama, in which Greek literature culminated, absorbs two chapters, and, although treated with a good deal of compression and condensation, is very clearly followed from its rude beginnings to its splendid achievements at the hands of the dramatists. The discussion of the problem presented by Euripides—a fruitful theme for difference of opinion—is fresh and on the whole very satisfactory, in that it recognizes clearly both the departure of Euripides from the classic model and also the historic necessity which almost compelled that departure. By way of summing up the whole subject and getting at the heart of it, Professor Jebb's concluding lecture is devoted to a consideration of "The Permanent Power of Greek Poetry," and is, in its way, one of the best condensed treatments of this subject accessible to the English student. Professor Jebb has not attempted to tell in detail the story of Greek literature, but the condensation to which he has subjected that story omits, so far as we can see, no essential feature. It is the work of a man who knows the story thoroughly and who is able, by reason of his knowledge and his trained literary instinct, to make a wise selection of material so as to convey a just impression from comparatively few details. He has not only succeeded in the difficult task of putting the facts in order and conveying a clear idea of the sequence of Greek literary works, but also in indicating the peculiar genius of each work and its relation to the historic development of the Greek people.

Miss Bates's account of "The English Religious Drama"[2] is an admirable illustration of the value and interest of a book in which scholarly thoroughness and literary quality are combined. Although Miss Bates's treatment of her theme is not exhaustive in the sense of covering the whole ground in detail, it is exhaustive in the sense of presenting from first-hand acquaintance the characteristics, the historical environment, and the literary significance of the earlier English religious drama. It is a painstaking, sympathetic, and loving student who speaks in these pages, and whose interest in her subject and entire familiarity with it are everywhere suggested, if not distinctly evident. Those who feel that the supreme value of the study of literature is the development of the literary sense and the preservation of the literary tone ought to be grateful for such a discussion of a subject so often given over to the dry-as-dust method, and so constantly shorn of those elements which make the student realize the presence of genuine human feeling, of race tendency, and of individual genius in these old literary works. By way of preparation for the orderly examination of the groups of plays, Miss Bates describes, in the chapter on Latin Passion Plays and Saint Plays, the surroundings, the properties, the spirit, and the poetic and religious qualities of those earlier plays in which the Church went so far in the direction of furnishing the people with concrete illustration of Christian history, tradition, and dogma. After this presentation—full enough to convey a very clear impression, and picturesque enough to recall the quaint character of the old-time religious drama—Miss Bates describes the Miracle Plays in one chapter, enumerates them in another, and defines their dramatic values in the third; a final chapter on Moralities completing the little volume; to which is appended a list of books of general reference, not only for the study of the subject as a whole, but of the different cycles and the isolated plays. There are few chapters in English literary history more interesting and more obscure and hazy in the mind of the general reader than that which has to do with the Miracle Plays, and we do not recall at this moment any volume which is so well adapted, by the thoroughness of its treatment and the interest of its style, to substitute for vagueness clear and intelligent ideas. The Miracle Plays and the Moralities hold a very important place in the development of the English drama, and therefore in the unfolding of English literature, and Miss Bates has made the most of a field not often explored save by specialists or by very thorough students, and has prepared a book which has a delightful reading quality, as well as the qualities which go to the making of a textbook.

An admirable piece of scholarly work is Professor William Lyon Phelps's "Beginnings of the English Romantic Movement,"[1] which is described in its sub-title as "A Study in Eighteenth-Century Literature," but which is in reality a presentation of the principles and methods of romanticism as it has appeared in English literature. Minor English poetry from 1725 to 1765 is notable neither for freshness of feeling, for originality of thought, nor for brilliancy of style; it is, on the contrary, for the most part, conspicuously and discouragingly dull reading. It was the gradual development of the romantic reaction which ran its thread of promise through this conspicuously commonplace and prosaic verse, and it is this movement which Professor Phelps traces with great care, with ample scholarship, and in a very interesting fashion. He had the advantage of a clear field, for he is the first writer to treat the subject of English romanticism with any great definiteness and adequacy. Mr. Gosse has made frequent excursions into this field, but they have been incidental to his discussion of eighteenth-century literature. Moreover, Mr. Gosse, although at times an entertaining writer, is by no means at all times an exact writer, and the line of inquiry which Professor Phelps follows demands above all things entire accuracy. Professor Phelps's volume is moderate in size, but it reveals on every page the thoroughness of his acquaintance with the epoch which he describes in all its phases. He seems to have its literature at the ends of his fingers, and he traces the growing evidences of the romantic re-

[1] *The Growth and Influence of Classical Greek Poetry.* By Professor J. C. Jebb. Houghton, Mifflin & Co., Boston, Mass. $1.50.

[2] *The English Religious Drama.* By Katharine Lee Bates. Macmillan & Co., New York. $1.50.

[1] *The Beginnings of the English Romantic Movement.* By William Lyon Phelps. Ginn & Co., Boston. $1.10.

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action through many writers and by illustration from many works. Good taste, a sound method, and intelligence are characteristic of this study. The chapters which deal with general aspects of the subject, under such titles as "What is Romanticism?" "The Principal Literary Characteristics of the Augustan Age," "The Spenserian Revival," "The Literature of Melancholy," etc., are valuable contributions to literary history, and have an interest for the student who cares very little for the minor poets of the last century, but who cares very much for a knowledge of the main lines and leading tendencies in English literature.

The City Government of Philadelphia: A Study in Municipal Administration. Prepared by the Members of the Senior Class in the Wharton School of Finance and Economy. With an Introduction by Edmund J. James, Ph.D. (Wharton School of Finance and Economy, Philadelphia.) Last year's graduating class at the Wharton School of Finance and Economy in Philadelphia co-operated in carrying out an idea which cannot be too highly recommended to students in other American universities located in our great cities. The idea was that the history of the municipal government of Philadelphia should be investigated, by departments, by the several members of the graduating class; and the result is a volume of value, not only to citizens of Philadelphia, with whose affairs it is primarily concerned, but to students of municipal reform throughout the Union. We cannot expect that any other class in a great university will exactly follow out the plan adopted in the University of Pennsylvania, but certainly this co-operative work deserves co-operative support from individual students and professors elsewhere. There is no subject upon which there is so little knowledge among intelligent people, and so much need of knowledge. Each year since the Civil War has been adding to its importance, since more and more of our people have had everything that is dear to them at the mercy of the municipal administration, yet in most cities there is next to no literature concerning municipal affairs. It should be added that the volume before us is full of interest. It will be a surprise to most readers to find how slowly the control of public affairs passed into the hands of the general public. Even the city's councils, prior to 1789, were a close corporation, self-perpetuating, absolutely independent of the people, and extremely obnoxious to them. Not until 1839 did the people obtain the right to elect their own Mayor. Not until 1884 did they obtain direct control of the gas-works, constructed by the public money fifty years earlier. When the public did obtain control, to its great credit, over eight hundred unnecessary employees (out of two thousand employed by the trustees) were discharged, and the cost of making and distributing the gas within three years was reduced from $1.40 a thousand to 89 cents. Among the most interesting chapters in the volume is that upon the development of the public-school system. Until 1818 public schools did not exist in Philadelphia, and for eighteen years thereafter they were free only to the poor, and were stigmatized as pauper schools. In 1836 the class distinctions were abolished by act of legislature, and the schools thrown open to all, rich and poor alike. At the same time a high school was authorized, and the public interest in the higher education has continued to increase, until now a large number of graduates from the public schools receive free scholarships in the University of Pennsylvania, the School of Design for Women, and the Pennsylvania School of Industrial Arts. We cannot conclude this brief review without repeating that municipal institutions are every whit as interesting as national institutions, and much more important in the daily life of citizens. We trust that this volume on Philadelphia will presently be followed by others covering as satisfactorily the municipal government of other cities.

It is out of the question for us to attempt to pass in detailed review, or in anything like it, the eleven hundred pages of the *History of England and the British Empire: A Record of Constitutional, Naval, Military, Political, and Literary Events from B.C. 55 to A.D. 1890.* By Edgar Sanderson, M.A. With Maps and Tables of Genealogy. (Frederick Warne & Co., New York.) We have carefully examined the book, and, beyond a few trifling typographical errors, we find the dates, and such details, to be accurate. To us the comprehensiveness and condensation of the work are nothing less than wonderful. The history, with all its comprehensiveness, escapes being an outline or an abstract, and the author's style is clear and easy. In his judgment of characters and events he closely approaches the impartial. The matter of chief importance in a historical writing, after its accuracy of statement, is its interpretation of events and its valuation of the forces, mechanical or moral, which make for progress and regress. In other words, a historian must have a philosophy of history. It need not be an *a priori* plan to which he is predetermined to fit his facts, but he must have a consciousness that there are streams of moral and of physical force which flow through the valleys and plains of humanity. Mr. Sanderson accepts unhesitatingly the theory of development, and sees it exemplified, with hardly any regress, in the life of Britain for these almost twenty centuries. The thoughtful reader, the less blindly patriotic British subject, will not always be able to view matters in so sanguine a mood. This book has been prepared with a special view to the civil service examinations of the British Empire, and as such could not be expected to be quite free from some taint of what is known as "Jingoism." The mechanical part of the work is worthy of admiration. There are an abundance of maps, ample genealogical tables, a copious index, and a table of contents which is in reality also a chronology, with the dates in broad-faced type. The relation of England to foreign powers during the course of its history has been noted, and the development of the spiritual and intellectual life of the English people seriously studied. We know of no handbook of English history so complete and at the same time so readable as this work of Mr. Sanderson's.

The Philosophy of Individuality; or, The One and the Many. By Antoinette Brown Blackwell. (G. P. Putnam's Sons, New York.) A long title, a broad subject, an almost interminable discussion. Matter is motion; atoms are rhythmic motion. As the motion extends in one direction, it contracts in a transverse direction. What a rhythmic atom is, how the pulsing movements might occur, are shown by diagrams. Not that the atom *must* be as represented; there are other conceivable arrangements; but the diagrams serve to make the idea clearer. The motion theory of matter once enunciated and explained, it is applied in detail to the phenomena of nature. How rhythmic atoms come together so as to form our ordinary liquids and solids is first considered; then physical and chemical compounds, light, heat, sound, electricity, magnetism, radiation, and gravitation are examined, and an explanation of all suggested upon the assumption of the rhythmic atom. But mind and matter are correlated, and the atom possesses sensibility—at first, perhaps, vague and nascent, but becoming clearer and stronger. The higher organisms consist of mind-motion atoms co-operating, but with one mind-atom in control. The author propounds the question, Is the leading mind in each higher organism a developed personal or atomic sensibility? This question is answered affirmatively by a lengthy and detailed argument. The whole discussion culminates in a consideration of the One and the many—the Infinite and the finite. The author says in the preface, "Have we *demonstrated* a conscious immortality? Yes, if our leading premises are accepted. Yes, if the convergence and accumulation of testimony are of more value than pure logical deductions."

The latest volume of Messrs. Harper & Brothers' delightful series of "American Essayists" is *Studies of the Stage*, by Brander Matthews; it contains ten discussions of various aspects of the drama. Mr. Matthews is one of the most thoroughly trained and accomplished of our professional writers; a man who understands his art, and who treats all subjects from the point of view of a man of letters. He rarely fails to write with intelligence, discrimination, and wit. He has a light touch and a keen insight, and he has, what is rare among writers on this side the Atlantic, a thorough knowledge of the technical side of literature. His acquaintance with the drama has borne fruit in many interesting discussions of dramatic themes, and it is delightfully disclosed in this little volume. The initial paper on "The Dramatization of Novels" is an entertaining and suggestive study of the differences both of spirit and of form between the drama and the novel, and an admirable presentation of the conditions under which the dramatist must write. The brief comment on "The Old Comedies" pleasantly puts to flight the pessimistic conclusions often drawn by the critics of the stage, while the chapter on "Charles Lamb and the Theater," which, if we mistake not, has already appeared as an introduction to a selection of Charles Lamb's "Dramatic Essays," is a very pleasant bit of literary history. The book is in a light vein, but it discusses with easy familiarity and in a serious spirit the present conditions and prospects of the stage, and it is a delightful contribution to the growing literature on that subject.

We find Mr. John Bonner's *A Child's History of Spain* much more to our liking than his recently published "Child's History of France." There is in the present book very little of the excessive facetiousness and constant attempt to make things lively which marred the earlier book. The story of Spain, too, is woven into a more connected tale than was that of France. The illustrations are also well suited to the purpose of the book,

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which was not always the case with its predecessor. In fact, the author has succeeded admirably in producing a simple, readable, and well-constructed history of Spain, with the picturesque incidents and dramatic aspects thrown into strong relief. That Spain, of all countries, abounds in such incidents and aspects need hardly be said. Mr. Bonner feels the fascination of his subject, and imparts to the reader his interest in the splendor, the romance, and the tragedy of the Spain of the Moors, of the Duke of Alva, and of Columbus. (Harper & Brothers, New York.)

The Hulsean Lectures of the late Professor Hort, *The Way, the Truth, the Life*, may be taken as an essay towards not so exactly a philosophy of religion as a philosophy of the Christian religion. It is not our fortune often to read a work which is at once so clear and simple in its form and so profound in its fundamental ideas. Dr. Hort, overburdened with his work on the New Testament Revision Committee, together with his university duties, did not find opportunity in his lifetime to prepare these lectures for publication. They are extremely condensed in style, and are followed by an appendix of notes and illustrations that Dr. Hort had prepared to use in the lectures. The fundamental idea of the lectures may be stated as the identification of the ideal with the personal as a religious motive—as, in fact, the only permanent and efficient religious motive. The pages of this little book contain enough thought-material for a dozen more such courses of lectures. (Macmillan & Co., New York.)

We desire to call attention in a few words to *School Management: A Practical Treatise for Teachers, and All Other Persons Interested in the Right Training of the Young*, by Emerson E. White, A.M., LL.D. (American Book Company, New York.) More than half of the book is concerned with the matter of moral instruction, and this is the principle from which it is developed: "Character is not only the source of conduct, but it is also the resultant of moral activity, and hence *character is trained only by the appropriate activity of the moral powers*." The italics are the author's, and the soundness of his position and clearness of his statement seem to us to be admirable. The material for moral lessons could have been omitted without impairing the value or usefulness of the work. There is too little to be of use, and the extracts properly belong to a separate volume by themselves.

We are glad to announce the appearance of a new, convenient, and cheap edition of the well-known theological work, *Symbolism: An Exposition of the Doctrinal Differences Between Catholics and Protestants, as Evidenced by Their Symbolical Writings*. By John Adam Moehler, D.D. Translated from the German by James Burton Robertson. (Charles Scribner's Sons, New York.) This book was intended as an eirenicon, and we believe that it has never received any authoritative sanction from the Roman Church; nevertheless, it has probably made more converts to the Roman obedience than any other book that could be named. It minimizes the dogmatic differences between Romanism and Protestantism to an extent which the Roman theologians would hesitate to allow, but there has not been any official disavowal of the positions of Moehler.

The Rev. Dr. Theodore C. Williams, Pastor of All Souls' Church in this city, is not a radical Unitarian, as any one can see from his recently published volume of sermons, *Character-Building: Sermons and Poems*. There are a vigor and poetical grace in their diction which are pleasing to reader as they were to hearer. The theme of the preaching is decidedly ethical, and for the most part directed to the individual and personal life. While they are constructive, the sermons abound with fresh and fruitful interpretations which are suggestive of new lines of thought. (E. P. Dutton & Co., New York.)

Literary Notes

—Mrs. Sara Jeannette Duncan Cotes's new book is entitled "A Daughter of To-Day."

—It is estimated that in England 5,071,000 copies of books are published in a year, which are sold at an average of three shillings a copy.

—On account of extreme nervous sensibility, his medical advisers have prohibited Mr. William Watson from engaging in literary work of any kind.

—The venerable M. Barthélemy Saint-Hilaire is hard at work on his "Life of Victor Cousin," which he hopes to complete before he dies. M. Saint-Hilaire, who was Cousin's favorite disciple, sits in that philosopher's big armchair while he writes.

—Professor Charles Sprague Smith, one of the most thoroughly equipped and attractive lecturers on literary and art topics in the country, is to give a series of five illustrated lectures on "The Golden Age of Spain" at the Berkeley Lyceum Theater, 19 West Forty-fourth Street, in this city, on successive Mondays, at 3 P.M., beginning March 5.

—Dr. Murray's labors on the Philological Society's new dictionary are partly rewarded by letters which he has received from George Eliot, Tennyson, Lowell, and others replying to his questions as to the use of certain words in their works. But when he wrote to Browning, the poet answered: "Don't know what I meant; ask the Browning Society."

—Mr. Charles Dexter Allen, of Hartford, is preparing a work on the subject of American Book-Plates, in which he proposes to present all the facts, so far as he can collect them, in relation to book-plates of this country up to the year 1830. The work is to bear the imprint of Macmillan & Co., and will undoubtedly awaken a good deal of interest among book-collectors.

—"Book-lorists" will welcome the new English quarterly "Bio graphica," which will contain articles contributed by writers of authority on points requiring special treatment without being of enough importance to be made the subject of separate volumes. The first number of the review will contain a paper by M. Octave Uzanne on "Le Bibliophile Moderne"—for articles in both French and English will be presented.

—We have the authority of Madame Blanc for the statement that Mr. Bret Harte is of all contemporary American authors the most popular in France, and that Mr. Howells is not regarded with Gallic favor. Octave Feuillet, then, must have been an exception to his countrymen, for during the last months of his life he kept a copy of "The Lady of the Aroostook" constantly by his side, saying that it brought him relief and pleasure.

—The greatest libraries of Europe are the Bibliothèque Nationale of Paris, with two million books and two hundred thousand manuscripts; the Library of the British Museum and the Imperial Library at St. Petersburg, with about a million and a half each; the Royal Libraries at Munich and Berlin, with eight to nine hundred thousand apiece; while each of the great libraries at Copenhagen, Dresden, and Göttingen contains five hundred thousand volumes.

—Mr. Henry Harrisse, the American authority on Columbus, has translated and introduced to English readers the famous Codex in the archives of the French Foreign Office, which, with a facsimile, appears in folio under the title "Christopher Columbus: His Own Book of Privileges, 1502." Mr. Harrisse's introduction is also printed separately. It contains a curious chapter on Napoleon's notion of concentrating the archives of all Europe in Paris.

—It appears that "Gabriel Setoun's" real name is Thomas Hepburn. He is a native of West Wemyss, Fifeshire, the village which he has reproduced as "Barncraig." Mr. Hepburn is about thirty years old, and has been employed in Edinburgh as a Board School master. Like "Gabriel Setoun" and the late James Runciman, Mr. Zangwill was also once a teacher in the Board Schools. The London success of "Six Persons" shows that Mr. Zangwill is a playwright as well as a novelist.

—Mr. Johnson Brigham, late United States Consul at Aachen, Germany, has started a new magazine, called the "Midland Monthly" and issued at Des Moines, Iowa, which State apparently dominates matters in the magazine's make-up, as all the contributions so far seem to be by Iowans. Among them are "Octave Thanet" (Miss Alice French), whose home is in Davenport, and Mr. Hamlin Garland, who was for many years an Iowan, and who makes that State the scene of a number of his stories.

—The lecture course which constitutes the seventh annual Literary School of the Chicago Kindergarten College will this year include ten lectures on Goethe, to be delivered during Easter week at the College (10 Van Buren Street). The lecturers will be: The Hon. William T. Harris, Mr. Denton J. Snider, Dr. R. G. Moulton, Dr. H. W. Thomas, Professor David Swing, Miss Caroline K. Sherman, and Mr. Hamilton W. Mabie. "Goethe as a Poet," "Marlowe's Faust," "Goethe's Pedagogic Ideas," "Goethe's Maxims," "Goethe's Sociology," "Goethe's Methods of Self-Culture," are among the subjects.

—Five hundred years after Chaucer's day appears the first complete edition of his works in prose and verse. To this Professor Skeat, the foremost authority on Early English, has devoted the labor of over twenty-five years. "The Oxford Chaucer" will be in six volumes, the first of which contains a life of the poet, "The Romaunt of the Rose" (with the original French text reprinted for comparison), and the "Minor Poems," with full introductions and notes. The text will be an entirely new one, founded upon the most reliable MS. and the earliest printed versions. The volumes will appear at intervals and will be sold separately. There is no doubt that this monumental work will become at once the standard Chaucer.

[For list of Books Received see page 506]

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Correspondence

The Argument for Annexation

To the Editors of The Outlook:

In your issue for the week ending January 20 last you say: "We do not believe that it is for the interest of the United States to annex the Hawaiian Islands. We have partners enough in our partnership and problems enough on our hands." Will you give a subscriber an opportunity to discuss these conclusions? I omit any reference to the solution of the Hawaiian question which you proceed to suggest, although I am tempted to ask whether limited partnership, as you propose, is as good as a complete union.

There are four reasons why it is for the interest of the United States to annex the Hawaiian Islands, one or more of which, in my experience, has never failed to convince any American citizen.

First, from the tactical or military point of view. Your naval and military authorities are practically united in favor of the possession of the group. This is very powerful indorsement. It is impossible to imagine war between yourselves and any European power, but not so as to the Asiatic countries. As a peace-loving people, warfare is a distasteful subject for your consideration; yet, in case of complication, you should be in control of every possible advantage. The advantage of being two thousand miles nearer an Asiatic enemy than he is to you is manifest. The station here could be made impregnable for one-tenth the cost of a modern battle-ship.

Second, from the commercial point of view—a standpoint properly attractive to your active and busy citizens. It is impossible, in a communication like this, to recite the possibilities for your commerce to result directly from the possession of these islands. England, your competitor in manufacture, forces her goods into every corner of the globe. The "Key to the Pacific" would be of inestimable value as a stopping-place for instructions, as a base of supply from which to distribute goods; advantages which should thrill the enthusiasm of your manufacturing and agricultural interests, and which would result directly from proprietorship.

In the third place, there is a moral obligation on the part of your people which cannot be evaded. For seventy years your Government has repeatedly committed itself to the proposition that the destiny of this group was interwoven with its own. The two countries have developed along parallel lines, but have repeatedly touched each other as danger or the necessities of commerce rendered some manifestation of the mutual understanding necessary for the enlightenment of other powers. From the vast volume of correspondence between the two countries which has been made a part of your President's report to Congress, it is clear that for this long period of time the understanding has always been that we shall work together as independent entities so long as possible, and, when the right time comes, our destinies must merge.

The fourth and the last reason in favor of annexation is the necessity from the Hawaiian point of view. It is clear to the best people on the group that a time has come for a change in the methods and form of government, and that the best change possible would be a consummation of Hawaii's destiny. Your suggestion of a limited partnership by means of free trade and a protectorate might do as a temporary substitute, but it is not sufficient. The Hawaiian people to-day hover on the border-land between right and wrong, between growth and development, death and degradation. We can carry the burden and do our best to lead them into paths we would choose for them. We are not afraid. Your Government, by assuming only a trifle more responsibility than that outlined in your suggestion, would vastly facilitate the work. Can your Government shirk its manifest duty of the enlightenment of the world and evade the responsibility over Hawaii it assumed so long ago?

The gaze of the Bartholdi statue in your harbor is fixed toward the eastward. We are told that it symbolizes Liberty enlightening the world. Are we to understand that her back is toward the westward seas? That Hawaii and the Pacific shall remain in the night of belated development, without a claim to your consideration?

CHARLES L. CARTER.

Honolulu.

La Rábida

To the Editors of The Outlook:

In the number of your paper of February 17, your correspondent "C. H. S." inquires the correct spelling and meaning of the name La Rábida.

The authority on this subject is Father José Coll, one of the Franciscan brothers now living in the monastery, whose work, entitled "Colón y La Rábida," has passed through two editions. It is from the second edition, published at Madrid in 1892, that I obtain the following information:

Father Coll devotes the first chapter of his book to the "Etymology of the word Rábida," which he invariably writes with the accent on the first syllable. After disposing of some fanciful attempts to find a Hebrew and Latin authorship for the word, he pronounces definitely in favor of its Arabic origin, and cites a number of learned Arabic scholars whom he has consulted. While there is no diversity of opinion among these authorities as to the language from which the word is obtained, there is a little discrepancy concerning its meaning, but the weight of authority is decidedly in favor of "hermitage" as being the true signification. The full title of the house is "Convento de Nuestra Señora de la Rábida;" or, Convent of Our Lady of the Hermitage.

Our author is full of charming enthusiasm over his subject, and gives a number of curious and interesting legends; as, how an image for the convent was obtained from the Patriarch of Jerusalem; the Patriarch's request that the name of the image should be changed from Our Lady of Miracles to Our Lady of the Hermitage; how it was preserved from the profane hands of the Moors by sinking it in the sea, and the miracles that attended its restoration to the chapel. But the great events in the history of the convent are the residence of Columbus within its walls, and the consultations that took place there with the plain men of the neighboring towns of Palos and Huelva, who afterwards rendered such valuable service in the memorable voyage of discovery. Here the good father becomes truly eloquent, and makes an earnest plea that the names of these obscure friends of the great Admiral be carved in marble and bronze and rescued from unmerited oblivion.

JOHN ROCKWELL.

Chicago, Ill.

The Gist of Whist

To the Editors of The Outlook:

Referring to the three very pertinent queries in your issue of the 17th inst., viz.: "What happens when a good player of the old school and a mathematical reasoner of the new are placed together as partners?" "Is there no middle ground between 'bumblepuppy' and the inexorable law of science?" "Is whist a game, or a profound study?" I will ask your permission to reply briefly.

Whist is an intellectual amusement, affording recreation as well as the opportunity for mental development. The elements of chance and calculation are combined in such infinite variety that it is easily the most interesting and instructive of indoor diversions.

There are two separate and distinct forms of the game, as your queries imply. One is known as the modern scientific method, the other as "bumblepuppy." The scientific method consists in the combination of the hands of the two partners so that each, while playing from his own hand of thirteen cards, will in fact have command, in turn, of the twenty-six cards of both hands. This is accomplished by certain conventional leads and rules, based upon scientific principles, by the correct use of which each player reads his partner's hand, and thus it is that "whist is a language, and each card played an intelligible sentence." The good player of this method is known as the "expert."

"Bumblepuppy" is a manner of playing whist, either in ignorance of all known rules, or in defiance of them, or both. The player of this form has no ideas beyond "second hand low," "third hand high," etc., and so plays his own hand for all it is worth, with no appreciation or comprehension whatever of the value of the scientific combinations, or the theory of mutual assistance and development. He is known as the moderate player.

It must follow, then, that there is no middle ground between the two forms of the game, as there is none between the medical quack and the skilled physician. There are varying grades of efficiency in each class, but no point where the two may meet. When the whist quack begins the earnest study of the genuine game, there will be an entire revolution in his method of play, and he will very speedily decide to "hold to the one and despise the other." When the expert and the moderate player are placed together as partners, the former will simply modify his play to suit the latter, and nothing more serious will happen than the loss of a few tricks in a rubber. One of the chief characteristics of the expert is his ability to promptly and skillfully deal with an unsystematic partner.

Whist is a progressive game, and its present form of efficiency has been evolved from the study and experience of practiced players for over a hundred years. Its rules and principles are easily explained and as easily comprehended. The constant surprise is that, of the many who play *at* the game, so few have learned to play it well. This lamentable fact reminds one of the following conversation overheard in a ballroom: She (after the second waltz with an inferior partner)—"You seem very fond of dancing." He—"Yes, indeed; I would rather waltz than eat." She—"Then I should think you would learn."

If one would play whist in modern times, with modern players, he ought, in justice to his partner, to say nothing of his own increased enjoyment and satisfaction, to learn the modern game. There is no longer any room for "bumblepuppy." If the game is worth playing, it is worth playing well and according to rule.

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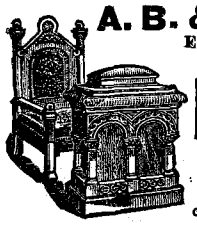
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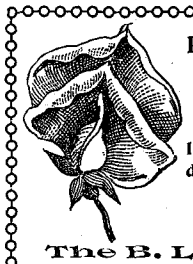

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Financial

Notwithstanding the initiatory export of $1,250,000 gold last week, Saturday, which led to the belief that quite a foreign movement of the metal was in sight, no additional sum has gone out, and it is pretty well understood that, at present prices paid for double eagles and for bullion by the Bank of England, no more gold is likely to go to London on any business basis; while the advance in French exchange precludes any profitable shipment to that market at quotations for sterling bills now ruling in our own market. The fact is, there is no demand for additional gold abroad, and there are no reasons to suppose that a legitimate demand will spring up. It is a mystery, even to shippers, why exchange admits of a foreign movement of gold at the present time. Our merchandise trade balance has been, and is, very largely in our favor; for January it was nearly $35,000,000; for December, over $42,000,000; and we have every reason to suppose that February's balance will be equal to, or exceed, January's. Therefore there is but one cause which can produce a shipment demand, and that is the return of securities to us. Yet foreign bankers do not confirm any return movement of magnitude.

The chief influence which has agitated Wall Street for the week has emanated from the Senate Committee's possible modifications of the tariff schedules as they were passed by the House. On Thursday these modifications were given out by the Committee, and the effects on the industrial stocks in the market were conflicting. American Sugar Refiners shares were adversely influenced by the fact that practically no protection of their interests had been secured in these modifications, and that the German refiners would have a distinct advantage in supplying our markets for the refined article because of the bounty for exports paid by the German Government. On the other hand, National Lead stocks were advanced, because the Senate schedule for both the pig lead and for pigments was an advance on the Wilson Bill. The Distillers stock advanced because of favorable changes in permitting whisky to remain in bond eight years instead of four, and because of an increased tax; so that the Stock Exchange market has rather centered on these industrials, and fluctuations in them have been wide. The directors in the St. Paul Company declared a 2 per cent. dividend on the common shares, which tended to strengthen the Granger list. The further progress in the Reading Railway reorganization gave especial strength both to the bonds and stock of the company, resulting in 1 per cent. to 3 per cent. advance in the different issues. An advance in the Erie Railway stocks and bonds was made on the official announcement that the reorganization plan of that corporation had become operative, due to the assent of a majority of the bondholders. Several other stocks and bonds participated in a better feeling, and the result was an advance along the whole line—not large, but more general than any heretofore made for months past. Money is still a great drug at 1 per cent. for call loans. Six-months money can be negotiated at 4½ per cent. on fair collaterals.

The bank statement is as follows:

Loans, increase	$646,100
Specie, decrease	162,500
Legal tenders, increase	367,600
Deposits, increase	1,362,500
Reserve, decrease	145,525

This gives the banks a surplus reserve of $75,633,375. WALL STREET.

FINANCIAL

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QUARTERLY REPORT OF THE

Astor Place Bank

on the Morning of the 1st Day of March, 1894

RESOURCES:

Loans and discounts, less due from directors,		$1,147,486 77
Liability of directors, as per schedule (as makers) secured by collateral		77,000 00
Overdrafts, as per schedule		485 85
Stocks and bonds, as per schedule		51,411 00
Due from trust companies, State and National banks	$98,105 68	
Due from Clearing-House agent	363,437 56	
U. S. legal-tender notes and circulating notes of National banks,	104,501 00	
Specie, as per schedule	13,137 41	
Cash items, viz.:		
Bills and checks for the next day's exchanges	52,270 70	
Other items carried as cash, as per schedule	2,365 42	
		$633,907 77
Current expenses		7,622 90
Furniture and fixtures		5,000 00
Total		$1,922,914 29

LIABILITIES:

Capital stock paid in in cash		$250,000 00
Surplus fund		250,000 00
Undivided profits, viz.:		
Discount	$9,113 48	
Interest	2,860 05	
Other profits	58,767 17	
		70,740 70
Due depositors as follows, viz.:		
Deposits subject to check	$1,289,925 12	
Demand certificates of deposit	18,310 26	
Certified checks	26,490 55	
Cashier's checks	16,447 66	
		1,351,173 59
Reserve for taxes		$1,000 00
Total		$1,922,914 29

STATE OF NEW YORK, COUNTY OF NEW YORK, SS.:

ALFRED C. BARNES, President, and JOHN T. PERKINS, Cashier of the Astor Place Bank, a bank located and doing business at Astor Place and Eighth St., in the city of New York, in said County, being duly sworn, each for himself, says that the foregoing report, with the schedule accompanying the same, is in all respects a true statement of the condition of the said bank before the transaction of any business on the 1st day of March, 1894; and they further say that the business of said bank has been transacted at the location named, and not elsewhere, and that the above report is made in compliance with an official notice received from the Superintendent of Banks designating the 1st day of March, 1894, as the day on which such report shall be made.

(Signed) ALFRED C. BARNES, President.
JOHN T. PERKINS, Cashier.

Severally subscribed and sworn to by both deponents, the 5th day of March, 1894, before me.

COLLECTIONS.

Western Mortgages.

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The Atlas Land and Investment Co., of Lawrence, Kansas,

the best and cheapest agency for collecting interest and principal, foreclosing defaulted mortgages, looking up back taxes, renting and selling land. The Atlas Co. has rendered valuable service to many hundred investors at a minimum expense. We have a few choice, safe loans where we personally know both security and borrowers. Correspondence solicited. L. H. PERKINS, President

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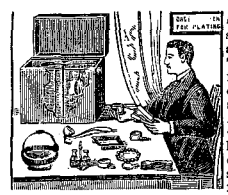

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Recreation Department The Outlook

Suggestions for planning a Vacation or a Trip anywhere in the world; printed information concerning any Transportation Line in the world, any Hotel in the world, any Pleasure or Health Resort in the world, or any Tour to any part of the world, will be sent on request, without charge, by the Recreation Department, The Outlook, Clinton Hall, Astor Place, New York.

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Where will you spend the month of March?

A more delightful spot cannot be found than Asheville and Hot Springs, in the mountains of western North Carolina. You find in the air a brain and mind tonic that cannot be purchased in bottles or absorbed in powders. There the mountains rear their lofty peaks against Italian-blue skies, in an atmosphere fairly filled with electric brain-shocks. The air of the mountains must be like a balm at this season, for it is like wine in winter. It is a paradise for the invalid, tourist, and pleasure-seeker, and can be reached within twenty-four hours' ride from New York, over the Pennsylvania and Richmond and Danville Railroads, in an elegantly equipped vestibuled train carrying Pullman drawing-room sleeping-cars, New York to Asheville and Hot Springs, without change.

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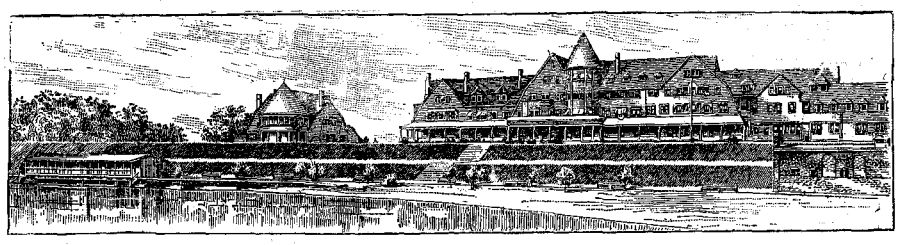
WANTED—Position as lady's companion, reader, governess, translator, or teacher of English and German, by middle-aged woman of culture and refinement. Correspondence solicited. Address M. K., No. 6,078, care of The Outlook Co.



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Notes and Queries

In one of Dr. Abbott's sermons I read this statement, that "fire" is never used in the New Testament as a symbol of torment, except in the Book of Revelation—a statement which I have verified by most careful reading. But does not the case in Revelation also yield to the interpretation of "testing," trial (*basanizo*), and so to destruction or purification? Will you please answer in your correspondence column? E. L. B.

Yes. The Greek word *basanizo*, rendered torment in Rev. ix., 5—xiv., 11, etc., is properly trial, but trial by torment. There would be room for differences of opinion in the mind of the reader whether trial or torment was the prominent idea. Certainly the idea of great pain is involved, but there is nothing in the word inconsistent with the idea that the end of that pain is purification or destruction. Whether the phrase in chap. xiv., 11, "for ever and ever," is consistent with the final end of the trial in either purification or destruction is a disputed question. In our judgment, this language is not used scientifically, but as a literary expression, to convey the idea of great duration, the end of which cannot be in the mind or the vision of the reader.

Please recommend some book which will give me the correct pronunciation of Oriental proper names, especially technical names of religion. In reading such works as Max Müller's ("Science of Religion" and "Science of Language" especially) and Rhuys David's (Hibbert) lectures a pronouncing dictionary of some sort is indispensable. J. P. L.

Lippincott's "Pronouncing Biographical Dictionary" and Lippincott's "Pronouncing Gazetteer of the World" give the pronunciation of a number perhaps sufficient to give the rule for the pronunciation of all that you may meet.

Can you tell where a volume of sermons by W. H. H. Murray ("Adirondack") can be purchased? What is the title? J. N.

"Words Fitly Spoken." $2.50. (Lee & Shepard, Boston.)

"C. O. E." asks for the poem "The Kings." It appeared in the "Independent," probably in 1892. It is by Louise Imogen Guiney. The first and last verses are:

"A man said unto his angel,
My spirits are fallen through
And I cannot carry this battle;
O brother! what shall I do?

"To fear not sensible failure,
Nor covet the game at all,
But, fighting, fighting, fighting,
Die, driven against the wall."

SUBSCRIBER.

In reply to an inquiry in Notes and Queries for February 17, I would say that Bernard Tauchnitz, of Leipsic, publishes an edition of the sermons of Frederick W. Robertson in four volumes, at one mark sixty pfennigs the volume. They are bound in paper. This makes them cost about forty cents a volume. K. L. C.

A. E. K.—I would recommend these three temperance books: "Fru Dagmar's Son," by J. McNair Wright; "Story of Rasmus," by the same author, and its sequel, "A Made Man;" all published by the National Temperance Society, 58 Reade Street, New York City. L. D. S.

E. W. G.—A work entitled "The Disciples" was written by Mrs. Hamilton King, an English invalid lady living near London. An extract from it has been published in pamphlet form by James Pott & Co., entitled "The Sermon in the Hospital—Ugo Bassi."

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Use Horsford's Acid Phosphate
Dr. H. M. HARLOW, Augusta, Me., says: "I regard it as one of the best remedies in all cases in which the system requires an acid and a nerve tonic. I have used it freely with most excellent results."

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The Plymouth Hymnal
EDITED BY LYMAN ABBOTT
Rev. Simeon Gilbert, D.D. (Editor "The Advance," Chicago), writes:
"I thank you very much for the copy of your new Plymouth Hymnal which you kindly sent me. I have examined it with exceeding interest and delight. One is reminded afresh how wonderful in its sweetness and beauty and power, as well as in its range of thought and sentiment, and its ever-surprising adaptation to moods and times and seasons, our Christian hymnology has grown to be. Such a collection, rather such a selection, as this Plymouth Hymnal, taken as a whole, with all its orderly parts as related to each other, seems to be itself a kind of glorious oratorio of the Church. As such, I believe it cannot be prized, it cannot be loved, too much. Nor could too much account be made of its evidential value as a witness before all the world to the Christian Revelation. If at the recent Parliament of Religions such a Hymnal as this had been put in evidence, it would have outweighed infinitely all the sounding claims of all the other world-religions. Any of those bright-minded advocates of the Oriental religions could have more easily raised the dead than he could find in any of their faiths and forms any power for the inspiration or creation of any such body of music and song. I like your order of classification. It seems to me eminently natural and appropriate. The hymns for "Morning" and "Evening" worship are especially beautiful. No collection that I have ever seen seems to me more admirably suited for use in the home.
If you would like to know more of the Plymouth Hymnal, write us for specimen pages, which are free on application.
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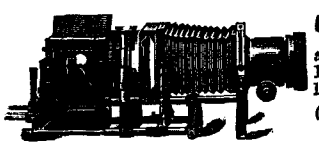
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About People

—The last survivor of the English Vice-Chancellors, Sir James Bacon, has just entered upon his ninety-sixth year.

—Now that Sir Harry Verney is dead, there are but two members left of the memorable Parliament of 1832—Lord Charles Russell, who was returned in that year for Bedfordshire, and Mr. Gladstone, who then sat for Newark.

—It is stated that twenty years ago, when lectures were so popular, Beecher, Sumner, Emerson, Curtis, and Gough commanded two hundred dollars a night, but Agassiz double that sum, while the climax was reached when a thousand dollars was paid Mr. Stanley for a single lecture.

—Another marked case of heredity is seen in that zealous advocate of teetotalism, Canon Wilberforce, who has just been transferred to a less lucrative but more desirable position at Westminster, replacing Canon Furse, and who possesses much of the charm and eloquence of the famous Bishop Wilberforce.

—Leo XIII. has made another great bid for French sympathy in setting aside all the arguments raised against the transformation of Joan of Arc into a saint. How loyal this sympathy will be may be surmised from the fact that at least a dozen museums in France are given up to memorials of the Maid of Orleans, while no historical personage has been honored by so many monuments.

—William II. has decided that equestrian statues must be restricted to the Hohenzollerns and the members of the petty reigning sovereigns. Poor Prince Bismarck must perforce go on foot when the memorial fund, now amounting to over $300,000, erects his statue on the Königsplatz in Berlin. Much chagrin and regret is expressed by the organizers of the fund at this latest arbitrary ruling.

—The Woman's Literary Club of Baltimore recently honored the memory of distinguished Baltimoreans, among them being Edgar Allan Poe, Francis Scott Key, and the Booth family. Concerning the latter it was claimed in one of the papers read that the original name of the Booths was Cabaña, that they were of Hebrew origin and lived in Spain before emigrating to England, where they changed their name to a word of equivalent meaning—Booth.

—Six of the present United States Senators have been Cabinet members. First in order of service is Senator Cameron, he having been Secretary of War under President Grant. Second in such rank comes Senator Sherman, who was our famous Secretary of the Treasury at the time of the resumption of specie payments. Then come Messrs. Chandler and Teller, respectively Secretaries of the Navy and of the Interior in the Arthur Cabinet. During President Cleveland's first administration Senator Vilas was Postmaster-General and Secretary of the Interior; while under General Harrison Senator Proctor was Secretary of War.

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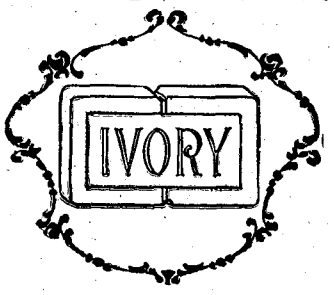

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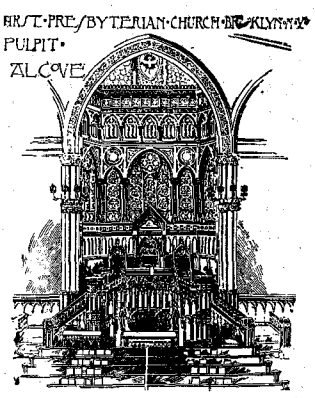

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